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EDITORIAL STAFF OF THE MISSIONARY HERALD

Editor, ENOCH FRYE BELL, D.D.

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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AS THEY MEET ON THE MOUNT OF OLIVES

OUR cover is suited to this Easter season. It gives us a glimpse into old Jerusalem and reminds us of the Via Dolorosa along which our Master went. But there is an added reason for using the picture just now: as this *Herald* comes from the press the International Missionary Council is beginning the Conference in Jerusalem which is bound to have great significance in the development of the Christian missionary movement that began in Jerusalem and has now gone to the uttermost parts of the earth.

To understand the Jerusalem Conference one needs to go back eighteen years to the World Missionary Conference in Edinburgh, June, 1910. At its close a delegate remarked that it was the most important ecclesiastical assembly since Nicæa. The conference had brought together twelve hundred representatives of all the Protestant denominations in Europe and America engaged in foreign missionary work. It was a body of Board administrators, missionaries and laymen, with a relatively small number of nationals from the countries to which missionaries had been sent.

In the years immediately preceding that conference there had been several significant world events. The Russian-Japanese war had made Japan a world power; China was awakening; the Young Turk party had arisen; Islam was swiftly advancing into Africa. These events compelled a recognition of the fact that other races were developing a strong national consciousness and meant to work out their own political and social futures. The delegates at Edinburgh met with the consciousness that this attitude of the non-Christian world set a limit to the day of missionary opportunity. As one leader put it, when the time is short the question of method becomes exceedingly important. The Edinburgh Conference recognized that there must be no waste of energy, no overlapping or misdirected effort.

Perhaps the most significant results were the recognition of the native churches as the chief agency in world evangelism and of the democratic ideal of self-governing, self-supporting and self-propagating churches. This latter policy one delegate declared was likely to be the greatest contribution of the conference to missionary efficiency. Edinburgh also marked the beginning of a new era in coöperation on the mission field. A Continuation Committee was organized to bridge over the years until a permanent organization could be formed. That permanent organization is the International Missionary Council.

And now comes the Jerusalem Conference, which is to be a meeting of the International Missionary Council enlarged by delegates from the so-called mission fields, two-thirds of whom are to be nationals. The Jerusalem Conference has about two hundred and forty carefully chosen delegates and is the first gathering to bring together any considerable number of the representatives of the native churches in the mission fields.

Just as the delegates at Edinburgh faced mission problems in the light of recent world events, so will the Jerusalem delegates. Between Edinburgh and Jerusalem has come the World War and so far as missions are concerned it has brought to the fore two facts of great significance. It has given a tremendous impetus to the nationalistic movements in China, India, the Philippines, Turkey, and even Africa. These peoples have a new valuation of their own civilizations and religions and a new determination to shape their own future. The war also revealed what Dr. D. J. Fleming has called the "Western Part of the Non-Christian World." The peoples of the Orient know now, as they did not before, that the Western nations are not truly Christian. In the light of these two great facts Jerusalem delegates will confer.

The commission reports to be presented at Jerusalem remind one in some respects of the reports presented eighteen years ago at Edinburgh. The Christian message, Christian education, the Church in the mission field, and international missionary cooperation are familiar topics, but doubtless they will provoke discussion which will mark a big advance since Edinburgh. For example, "The Christian Life and Message in Relation to Non-Christian Systems" will undoubtedly bring out a franker recognition of the noble elements in the non-Christian religions and a deeper realization that the Christian message is not doctrine or dogma, but life.

There will also be much consideration of the relation between the younger and the older churches, for the "native churches" of 1910 have developed beyond the dreams of that day. The National Christian Councils of Japan, China and India have been formed and the able leadership of the Christians of those lands has made possible the passing over of a very large measure of responsibility. "Devolution," hardly thought of in 1910, is real today.

The Jerusalem Conference will consider also reports on problems which were given no place at Edinburgh, for in the years since then there has been a recognition of the fact that the missionary enterprise involves not only the Christianizing of vast geographical areas, but also great areas of human thought and activity and of human relationships, at home as well as abroad. The very titles of three of the reports suggest this new line of thought: "Christianity and the Growth of Industrialism in Asia and Africa," "The Christian Mission in Relation to Rural Problems," and "The Christian Mission in the Light of Race Conflict." Under this last theme the conference will consider the relations not only between the black and white races in South Africa (as might have been done at Edinburgh), but also the relation between black and white races in America and between Occidental and Oriental peoples on our own Pacific Coast. At last the "Western Part of the Non-Christian World" is coming in for its share of inspection and our brethren

from China and Japan, India, and Africa will have a chance to tell us how they regard our failures to apply Christ's principles to vast areas of our life.

The conference holds its sessions on the Mount of Olives, opening March 24 and closing on Easter Day. What an Easter Day that will be! The strenuous days of discussion will have ended and that company of Christians from all corners of the earth will spend Easter in quiet meditation and prayer. Doubtless in little companies they will walk along the paths He trod; alone and in groups they will spend time in meditation in sight of the gnarled olive trees of the Garden of Gethsemane. From the slopes of Olivet they will look across the valley of the brook Kidron to the walls of old Jerusalem, and to that hill which may indeed be "the green hill outside the city wall." If the consciousness of a living and empowering Christ is as real to them as it was to the band of disciples on the first Easter Day, who will venture to prophesy the results of Jerusalem 1928?

AN EASTER MESSAGE

By PRESIDENT ROCKWELL HARMON POTTER

"When I am awake I am still with thee."

BLESSED old singer of Israel! Was it David, the king, awakening on Mt. Zion with the trappings of royalty about him, or was it some grizzled old shepherd of the hills stirring himself in the early eastern dawn to hail the light which promised the sunrise over the far reaches of Arabia's desert? We do not know.

Long centuries later our own Mrs. Harriet Beecher Stowe caught the cadence of the old Hebrew hymn and sang her song of the early dawn in strains of tender beauty:

"Still, still with Thee when purple morning breaketh,
When the bird waketh and the shadows flee,
Fairer than morning, lovelier than the daylight
Dawns the sweet consciousness I am with Thee."

Blessed and beautiful are the words in which the Hebrew seer from old Palestine sang so long ago. Blessed and beautiful the words in which the Puritan woman in New England echoed his song in our own time. Blessed and beautiful the experience of those devout souls who, in the generation before him and through the centuries that separated him from her and in the years since her gallant soul fell on sleep, have been able to hail the rising dawn and worship the God who watches over Israel by night and by day, and who, for the humble and the devout, is guardian in sleep and guide through waking hours for all who put their trust in Him. Through every crisis that can overtake life, beyond every plunge which life makes, in and through and beyond every experience of those changing years, the great reality abides—"When I awake I am still with Thee."

In each new phase of life man believes himself at last awake, and when the phase is past, then man believes that he was but asleep, his delights were but dreams, his experiences were but visions of the night. In each new experience one thing abides. It is the fact of the presence within his soul of the unchanging God who through the changing scenes of life ministers His changeless mercy and truth: now in a mother's love, now in a father's care, now in the ecstasy of childhood's joy, now in the passion of youth's fires, now in the burning flame of human love, now in the high clear call of duty, now in the warning voice of the rebuke and remorse of conscience in guilt, now in piercing sorrow, now in radiant joy.

Blessed is he that ever awaking into larger life can discern the meaning of the new paths and the new pleasures, the new burdens and the new cares, the new joys and the new sorrows, and find in them all witnesses and heralds of the presence of God.

Over the hills of Judea, out of the deserts of Moab, in the ancient generations came the sunrise each morning. The fingers of the dawn drew the curtains of the dark and the splendor of the tropical day burst out of the shadows of the east. And many there were who saw just another day and the radiance of the sunrise gave no hope to their hearts, but was like the scourge of a task-master driving them again along the dusty road, threatening them again with the heavy penalty, binding them again with the weighty burden. But to the shepherd, or to the king, and perhaps to the shepherd and to the king, each dawn was an awakening unto God, and the eastern sky was aflame with His presence and the burning sun of noonday was the symbol of His strength, and the glory of the western sky was the promise of another morrow. Asleep, he was under God's care. Awake, God was the comrade of his hours.

And after the long years came another daybreak on Judea's hills. It was the first Easter Dawn. The light broke through the curtains of the night and the sun rose that day in a glory as though all the angels were drawing the curtains from before its face, even as over Bethlehem they had made night melodious with the music of their songs. And the dawn of that first Easter broke over a garden and an empty tomb whence a greater light than the light of the east shone forth, the light of a Sun that rose never to set, the light of a Sun that rose to speak hope to the hearts of all mankind and to give to all the world and to you and me such assurance of faith that whatever life holds for us, we shall be able to sing in all our years with the words of the old shepherd, but with a meaning beyond that which he could know, "When I am awake I am still with Thee."

In the light of that Easter morning and with the broken experience of our years to confirm our hearts, we look with confidence to that awakening that shall come, "When the earth breaks up and time rolls away, when in flows Heaven with its new day of life eternal." Perhaps when we shall have passed through it, it will not seem to have been so sharp a moment as it seems to us now when we look forward to its uncertain certainty. Perhaps we shall know then that whenever here in life we responded to the call of duty and heard in answer the appeal of the highest and let our hearts move our hands, our feet, our lips in answer to the call of love—that through all these we were just wakening into that new life.

Certain it is that all this life with its changing scenes will then seem to have been but a sleep with its dreams, but a sleep with its shadows and its visions. Then we shall know that we are awake, and blessed are those who, with a confidence born of the experience of these changing years, can await that great change, knowing that after the sleep of life we shall be awake, and awake with God.

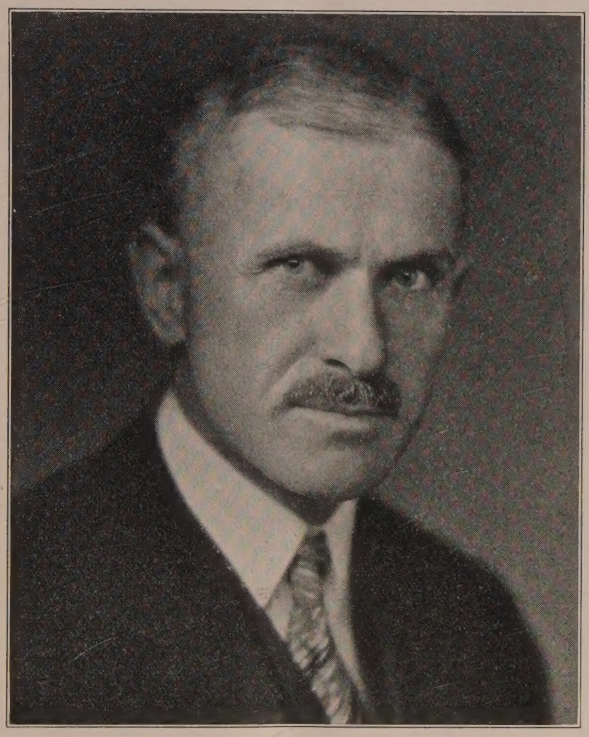
"So shall it be at last in that bright morning,
When the soul waketh and life's shadows flee,
O, in that hour, fairer than daylight dawning,
Shall rise the glorious thought, I am with Thee."

BULGARIA WANTS THE BEST

President Black Interests Us In Sofia

THE prestige of American educational institutions in Bulgaria, the friendly attitude of King Boris, and of government officials toward the work of the Sofia American schools, was emphasized by President Floyd H. Black, in a talk recently given before the Board of Trustees in the Board Rooms.

The Sofia American Schools, one for girls and one for boys, are still located in Samokov, but will soon be transferred to their new home in Sofia, where a fine plant of twelve main buildings is being erected on 166 acres of high land, rimmed about in the distance with lofty mountains and overlooking the beautiful Sofia plain. There will also be a dozen or so teachers' houses and a fine workshop. Dormitories, classrooms, a bakery, a laundry, an auditorium, an executive building and several laboratories make up the main group of buildings.



PRESIDENT BLACK

The Sofia American Schools were founded in 1860 and 1863 by the American Board, but last year they were placed under a board of trustees in accordance with the regular policy to transfer all institutions as soon as possible to an independent basis. The Board continues, however, to supply several American teachers, and it purchased for the institution the land that is the site of the new school.

"This land," says Dr. Black, "has all the qualities necessary to a healthy location, with a spring of pure water that was presented to the school by the city of Sofia, with the single stipulation that we build a sheep trough at which the farmers can water their flocks.

"There is an extensive boom in all lines of industry in Bulgaria," says President Black. "She makes all her own silk and linen and is showing progress in many other business pursuits. While the new school will be located five miles from Sofia, the rapid growth of that city, whose population has doubled since 1918, will bring it all too soon to the very gates of the new campus."

The cost of wearing apparel in Bulgaria does not vary much from that in the United States, but President Black amazed his audience by quoting current prices for certain foodstuffs and for coal. Eggs, for example, can be bought for fifteen cents a dozen, and thirty cents a dozen is the dearest rate; butter costs forty cents a pound; flour, three cents a pound; potatoes, four cents a bushel; milk, six cents a quart; and bread, three cents a pound. The coal mines of Bulgaria are government-owned and the regular rate for bituminous coal is four dollars a ton. To educational institutions this price is two dollars.

Wages are lower in Bulgaria on account of the lower costs of living. Unskilled laborers as represented by hod-carriers earn about fifty cents a day,

while the highest-paid skilled laborers net from $1.40 to $1.50 a day. Bulgaria's need for skilled mechanics is very great. There are no good plumbers; and the rapid increase in the number of automobiles makes a great demand for experienced automobile repair men.

In regard to coöperation from the government, Dr. Black stated that there is only one legal requirement pertaining to the schools—namely, that Bulgarian literature and history be taught in the Bulgarian language. One sample of government coöperation cited by Dr. Black was a gift of 10,000 small pine and oak trees. These were planted under the supervision of government experts in forestry on the slopes behind the campus of the new school.

The new school buildings, by means of which America is helping to build a better Bulgaria, are being made of reinforced concrete, brick, and stone. An interesting point was made by Dr. Black, namely, that all the labor and practically all the materials used are Bulgarian. "There are two reasons for this," he explained. "First, the Bulgarian contractors know their own materials and, naturally, using these is much cheaper than importing foreign stuff. Second, because it is a matter of principle with us to use native labor and to keep the money used in this piece of construction within the country. And we are anxious, too, that these buildings be so constructed that they can serve as models throughout Bulgaria if so desired."

Practically the only things imported from America were some pieces of iron work and glass for windows. In Bulgaria all windows are of casement style, and so far as is known, the American schools of Sofia will have the first double hung windows in that country. Furniture is being made after American models in the workshops of the schools.

Some may raise the question as to why Americans should be supporting a school of this kind in Bulgaria. The government of that country does run schools, many of them, but in none is found either the high moral or the intellectual standards that dominate the American institution. This is the testimony not of Americans, but of Bulgarians, and no better proof is needed than the fact that scores of students ask for admission whose requests cannot be granted. "Last summer," said Dr. Black, "more than seventy candidates had to be refused. We admit only pupils who have had not less than a grade of seventy-five per cent in the grammar schools and these enter through competitive examinations. So great has been the desire of some parents to get their children into our schools that they have come bearing letters from the Prime Minister and other government officials.

HAPPY TO BE A STUDENT

"At present the students are paying nearly sixty per cent of the total cost of their education. The cost per year for each pupil is $125, which covers board, room and teaching. Some of the boys earn part of their expenses by doing janitor work or waiting on table. The young people range from twelve to twenty years of age. They are of the Orthodox or Bulgarian State Church, and of the Protestant, the Roman Catholic and Gregorian communions. There is no proselytizing, but a wholesome religious atmosphere is cultivated through chapel, Sunday services, Y. M. C. A. and Y. W. C. A. "Religious idealism, devotion, piety and such graces are not gained through instruction alone, but through association with men and women of high character who try to live as they teach," asserts the president.

Dr. Black remained in America several weeks, assisting in the campaign of the American Colleges in the Near East, to which group the Sofia American Schools, Incorporated, belongs.

THE BOYS ABSORB AMERICAN MAGAZINES

THE SOCIAL GOSPEL AND THE WOMAN

The fifth in a series of articles by Rev. Ray E. Phillips of Johannesburg

YEARS ago I read an anecdote which I have never forgotten. An African man and his wife were passing along a road. The woman, in addition to having a baby on her back, was heavily loaded down with bundles, some carried in her arms, others balanced on her head. The man carried a light walking-stick and marched ahead of her. A newly-arrived missionary expostulated with the owner of the walking-stick, "You ought not to compel your wife to carry all that heavy load."

"Why," said the native man, in surprise, "if my wife doesn't carry it, whose wife is going to do it?"

WOMAN'S PLACE IN HEATHENISM

This answer is typically African. In the heathen man's mind woman was made for the purpose of doing his work. From birth to marriage, she is the property of her father. After marriage, she belongs to her husband. If he dies she becomes the property of her dead husband's brother or nearest male relative. And hers is the heavy end of the day's work. It is she who cultivates the gardens, carries the wood from the bush and water from the river, gathers the thatch for house-building, brews the beer and cooks the food.

In a polygamous society she may be one of many wives of the man. As long as she retains her youthful attractions, she may be privileged as the "favorite wife" to lord it over the other wives in some minor matters; but as old age creeps on and the husband attaches to himself more attractive women, she sinks to the level of a servant, her only joys being the petty intrigues which flourish under such a rule of suspicion and jealousy.

The *lobola* system—the gift to the father of the girl of so many cattle by the bridegroom before the wedding—tends to crystallize this conception of the woman as property. The man has handed over ten or twelve head of cattle for his wife. This is not regarded as "payment." But it is nevertheless something of a measure of value. Moreover, it carries with it a certain security for the woman and gives her a place in her husband's regard. Because of this, the native women, even those who have been educated in our mission schools, are solidly behind the custom. They say, "Unless our husbands pay for us, they will have no respect for us." If a wife is ill-treated by her husband, she may return to her home and the chief will rule that her father may keep her and the cattle, too.

A ZULU BRIDE

She cost the bridegroom twelve head of cattle

THE BREAKDOWN OF THE OLD ORDER

But this old heathen order is changing, and rapidly. The great diamond fields, the copper, gold, and coal, have attracted white men in large numbers. And the white man is calling for cheap labor for his mines as well as for his farms and for other industrial enterprises. This call has brought out the native men in increasing numbers. With a million of them coming into contact annually with the white man's ways of doing things, the tribal chiefs find it impossible to exert their former power. Family life is being broken up; parental control is slipping, and respect for native law is disintegrating.

This has created a serious and alarming situation in South Africa. The old heathen law was lacking in many ways, but it still carried moral sanctions which had to be obeyed and it was far better than no law. Today it is going fast and in the transition period before the widespread acceptance of the white man's moral code there is a raw period of "no law." Native young people are rejoicing in a freedom from moral restraints which never existed under the old social organization. And freedom is degenerating into license. General drinking is taking the place of the old taboos regarding the drinking of strong liquors. Open immorality is taking the place of strict prohibition of sexual relationships before marriage. Authority is being flouted, the free and easy ways of

the degraded white man, with whom the black man comes most closely into contact, being substituted for the reign of law and order. And the *lobola* system of cattle-dowry is militating against marriage and encouraging cheap, illicit unions out of wedlock.

The cities full of young men workers have a compelling attraction, naturally, for native women and

CHILDREN OF THE SLUMS
Black, White, Indian and Mixed

girls. Here is activity and excitement, fine clothes and love-making! Here is freedom from the increasingly burdensome old kraal customs and restraints. So by the thousands they are coming to the towns. They run away from their homes, walk or travel by train to the centers, and there constitute the most perplexing problem faced by the missionary and social worker.

SLIPPING INTO CRIMINAL WAYS

For a time a native woman may try housework in a white man's home. That is quickly found to be too confining. She finds a room in one of the disreputable slum districts and starts to do washing by the day. Then she begins to get acquainted with other women who do not go to work but who have money—lots of it. The profits of liquor-selling and vice are sure and easy. The selling of liquor is prohibited by law, but the penalties are not severe and the rich rewards are well worth the risk. So the woman speedily slips into criminal ways, and becomes a permanent inmate in one of the teeming slum yards.

The condition of these women is pitiful, but the condition of the little children born into such conditions is infinitely more so. They are growing up without a chance to live decently; early getting into jail and reformatory and learning vicious habits from older criminals there. One evening in one district 200 boys and girls were found sleeping together in lofts above the stables, high over the heads of horses and mules. Not even a place to sleep!

THE CHRISTIAN WORKER'S APPROACH

What can be done to counteract these conditions? First of all, we are striving for legislation which shall make it difficult for these women to leave their homes and come to the towns unless they have perfectly legitimate reasons for being there. Secondly, we are working, through our missionaries, native pastors and evangelists for the Christianization of the heathen homes in the country. Reports from our African mission fields will provide information for those interested in that far-flung work. Thirdly, we are concentrating on evangelistic work among the town dwellers. Several town churches in Johannesburg district alone, dozens of lay preachers reaching slum yards, locations, jails and reformatories with the message of the redeeming Christ, are raising the standard of Jesus high in these needy spots. Fourthly, we are bringing influences to bear on the city governments to provide better housing conditions for their native population. Disreputable homes have a direct and traceable effect in creating disreputable people.

Lastly, we are providing for the children playgrounds, athletics, Boy Scout and Girl Scout activities. The women of our mission in Johannesburg have organized several Sunday schools, where hundreds of these slum children gather every week. The interest here is keen; the singing tremendous! Several schools carry these children to the fourth or fifth grades and pupils of promise are urged to go on to our higher schools in Natal.

THE HELPING HAND CLUB

Some years ago Dr. and Mrs. Frederick B. Bridgman conceived the idea of hostels or homes for the single native women. Mrs. Bridgman gathered some Johannesburg friends about her, solicited funds from

HELPING HAND CLUB

Johannesburg business men, bought a house and lot and started the "Helping Hand Club." Today some fifty women and girls are housed on these premises. Most of them are in domestic service in homes near-by. Here they live after their work is finished; have religious activities, educational classes, and hilarious social evenings, when good humor and fun run high.

A white matron is in charge of this Helping Hand Club. She investigates personally the conditions of labor under which her girls work and acts as a friend and counsellor to them.

GIRL SCOUT OFFICIALS

Our missionary, Miss Weir, at extreme left

When this institutional work was being planned, it aroused much opposition among the white people resident in the district where the club was to be located. A petition was circulated by the nearest white resident, and it was signed by 200 others, protesting against the starting of a native hostel in their neighborhood. But it was started, and soon afterward this neighbor himself visited the premises, was shown over the place by the matron, and was so favorably impressed that he left a subscription to the work of the institution, and later became an annual subscriber to its funds! Similar institutions have been opened elsewhere—in Johannesburg by the Anglican Mission; one in Durban, Natal; and two in Pretoria. Of course these hostels house only a small part of the women who find their way to these large towns. More are badly needed. But they are one of the ways by which scores of women and girls are kept from entering a life of vice and crime and are often transformed into Christ-like characters.

One of the most valuable contributions to the needs of these women is that begun by Madame Crinsoz de Cottens, wife of one of the most prominent physicians and surgeons in Johannesburg and herself a highly qualified doctor. Seven years ago she voluntarily offered herself for dispensary service every afternoon in the week. The next step was the arrival of Ruth Cowles, R.N., and later the opening of three medical clinics and two baby clinics. This ministry revealed such a tremendous need for hospital equipment that Mrs. Bridgman is now supervising the erection of a small hospital in the midst of this great population, the only one especially planned to serve the native women and children.

My wife has on her visiting list the names of sixty women, mostly married, who have been educated at our mission schools in Natal and elsewhere, have a high school or college training, and have come with their husbands to live permanently at Johannesburg. These women are making a brave fight to live decently in the midst of almost impossible conditions. They are attempting, for instance, to bring up their children and maintain respectable homes on their husbands' salaries, which are seldom over twenty dollars and never over thirty-five dollars per month. And this in the midst of circumstances wherein, by selling liquor, they might augment the family income many times over. "Bootlegging" is as profitable in Africa as in America—and unusually easy, for although there is prohibition for the blacks, there is none for the whites, and there is always some unscrupulous white man at hand to supply liquor to those natives who will pay. But these educated native women generally resist the temptation and keep themselves respectable and live decently. A flourishing W. C. T. U. engineered by Miss Alice Weir of our mission is a great encouragement to them.

It is quite often said, "What Johannesburg does today, South Africa will do tomorrow." It may as truly be said, "What South Africa is doing today, the whole continent will be doing tomorrow." For here is heard the clash of opposing forces—Heathenism going down before the civilization of the white

NURSE COWLES DEMONSTRATES BABY-FEEDING

man; crass heathenism succumbing before a more crass materialism. And the last state of these heathen will be worse than the old state, unless the people of Christ around the world project themselves into the situation; make Christ effective in all relationships.

A HAPPY DAY IN JOHANNESBURG

By REV. JAMES DEXTER TAYLOR, D.D.

Our readers have followed the various steps which have given final reality to the hoped-for Bridgman Memorial Hospital: the securing of the first $25,000 in America; the opening of clinics; the growing interest of the white people of the city; the formation of an interdenominational hospital board; and the securing of an excellent site. Now the corner stone is laid.

ON the outskirts of Johannesburg's hustling activity the walls of the Bridgman Memorial Hospital are rapidly rising. From the site, a six-acre block of a mining estate, one looks down over a grassy slope with outcrops of ledge to a background of mine dumps in one direction and of a growing city pushing out towards it in another. "Mine dumps" sounds about the last thing in ugliness as a background for a view, but seen in this wonderful atmosphere of 6,000 feet above sea level, with the lights and shadows playing across their gleaming white sides and the cloud effects above them, these pyramids of modern industry take on a grandeur almost as impressive as that of the ancient pyramids of Egypt. At times they give vivid suggestion of Alpine mountain scenery.

For two days clouds and rain had made some of us tremble for the success of the corner-stone laying ceremony. Saturday morning, January 7, opened cloudy and with blustering wind, but by afternoon there were just clouds enough to protect the gathering from the burning South African sun and the wind was still.

There was a splendid gathering of representative Europeans and natives. Major Cooke, local representative of the Government Native Affairs Department, took the chair. The Mayor of Johannesburg and the Bishop of Johannesburg made the principal addresses, paying beautiful tributes to the memory of Dr. Bridgman, whose spirit imparted to others was referred to as a great legacy to South Africa. The Congregational Union of South Africa was represented by Rev. Charles Phillips, who read the Scriptures; the Dutch Reformed Church by Rev. P. J. Fouche, who offered prayer; and the Wesleyan Church by Rev. J. W. Alcock, President of the Transvaal

synod. All of the speakers laid upon Johannesburg as a duty of honor the completion of the building fund.

The press devoted editorials to the hospital project and gave illustrated reports. One newspaper declared that it would be an unthinkable shame to Johannesburg not to meet the splendid challenge of the gifts from America and complete the required funds. Even the movies took notice of the occasion, and the *African Mirror* reproduced the scene in the movie houses during the following week.

Mrs. Bridgman laid the stone with the beautiful silver trowel presented by the builders and gave a tender address, in which she referred to the heroic figure of Christ which stands in the entrance to Johns Hopkins Hospital in Baltimore and creates an atmosphere that makes for healing of body and spirit. So it was the purpose of the founders, she said, although they could not place a beautiful statue of Christ in the building, to make His spirit central in all the work of the hospital, from the doctors to the humblest attendant.

All addresses were interpreted first into Sesuto, then into Zulu, and not the least interesting among the speakers was Mrs. Maxeke, representing the native womanhood to which the hospital will be such a blessing. The press photographer, with true news instinct, posed her with Mrs. Bridgman for the picture which appeared in next morning's *Rand Daily Mail* and is shown herewith. The collection taken at the ceremony amounted to nearly $190.

When one considers that last year's reports show an infant mortality among natives of the Gold Reef area of 705 to the 1,000 as compared with 74 per 1,000 for Europeans, one realizes the scope for this hospital, the only maternity hospital for 15,000 native women. Already the clinics established in affiliation with it are doing capacity service and the example they have set is being followed by the opening of similar clinics by other societies. A coordinating committee is using every care to avoid overlapping and to secure the best distribution of the service of the clinics. An active campaign to secure the balance of the funds is about to begin.

OUR ONLY CLOSED CHINA STATION REOPENED

Long after Rev. and Mrs. George W. Shepherd had returned to their work in Kienning the travel diary kept by Dr. Clara as they made their hazardous journey back to their closed station in the interior of Fukien Province, reached us. We wish we could share it all. They left their three little children with the grandparents in New Zealand and made all possible efforts to get back to their waiting people, who sent delegates to accompany them from Foochow on. The following extracts from the diary give a slight idea of the journey and of the spirit which surmounted all obstacles.

WE have just completed a journey of 355 miles through part of Fukien, China. The actual traveling days were sixteen, though we were *en route* a little over a month. Our Kienning community had invited us back. The consuls could not give official consent but were friendly. Our two pastors had met us at the Port of Foochow. Pastor Liao persistently stood by for a month until we decided that as far as we could see it was right for us to try to make the trip. It would be done without passport and entirely by courtesy of the Chinese officials and soldiers who held the territory through which we would pass. Let our diary tell the rest.

November 13. Our hearts beat a bit faster as we heard the "putt-putt" of our funny armour-plated, bamboo-mat-covered steam launch when it set out from Foochow at 2.30 A.M. The owners had made their dicker with the largest band of robbers and hoped to have an uneventful trip straight through to Yenping. They would thus avoid landing except at large, protected towns. We lay quite contentedly on our funny little shelf of a berth, knowing that the only thing to do was what the many Chinese passengers were doing on their shelves, packed in heads and tails fashion, and that was to go to sleep.

We are passing through swirling rapids today and dodging hundreds of big lumber rafts going down river to market. In fact, we commenced this late yesterday afternoon, and our pilot, in dodging a raft, struck a rock, which ripped a hole just under the engine room. The engines were stopped and the launch poled ashore. The leakage was stopped enough so that two engines pumping steadily keep the water off the engines. Added to that excitement, we had our worst rapids to pass this morning. We made attempt after attempt, going forward by inches and backward with a vim.

November 19. We found five missionaries had returned this fall to Yenping. The Methodists have had work there for over twenty years. The welcome back they received would remain in their hearts always, they said. We accepted with pleasure and gratitude the hospitality of these good friends as we waited for our faithful fellow-traveler, Pastor Liao, to find a safe way for us to proceed on our journey. We were warned to make our next stage by land, as the river bandits are at their worst between here and Yankow. Last night Pastor Liao came in all glowing with pleasure over having met a band of soldiers who will be traveling overland to Yankow tomorrow. They were willing to accept

us as fellow travelers. What a mountain we crossed today! Up, up, six thousand feet and down again. I rode in a chair part of the time.

I cannot put out of mind the hopeless look of a little town we passed through. It had been burned out by bandits, robbed of everything worth while, and the discouraged people were sitting around looking blankly at each other.

December 2. Our Shaowu field was divided in half and Chianglo was given to the Kienning group to work. So we felt like getting home when we arrived here a week ago. Our pastor and his young daughter met us. The daughter guided me through the city, and as she went, called out here and there, "Be sure and come to meeting, because the foreign pastor and his wife have come." Our soldier companions went on the next day. My husband said, "Our work begins right here; they need us for a while. We will stay a few days, as surely there will be other opportunities to go and few to return."

This is a rare experience for me—a week in a Chinese home. It is a home where an educated mother teaches, plays and worships daily with her

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JAPANESE HAVE NATIONAL COUNCIL MEETING

The Kumiai Body Meets in Osaka

"AN unusual man with an unusual gavel calls an unusual meeting to order." These words preface a report from Japan of the National Council of the Kumiai Church held recently in Osaka. The gavel which is always used at annual meetings is made of wood from a number of places historically associated with the life of Joseph Neesima, Japan's most famous Christian. The man who handles the gavel is Rev. Mr. Imaizumi, a successful pastor, the son of a great Confucian scholar, chairman of the Board of Trustees of the Kumiai Church. "To see a man like Pastor Imaizumi year after year lead a National Council through the maze of its intricate problems is an inspiring sight," writes one who was present.

In his opening address the Moderator put especial emphasis upon the way in which the earthquake sufferers had been helped, spoke of the completion of the fund for superannuated ministers, which now totals over $100,000, and referred to the satisfactory adjustments with the mission as to various problems. Some of the significant points of this important meeting may be briefly summarized thus:—

REV. MR. NISHIO

The alert, resourceful Executive Secretary of the Kumiai Church

All sessions characterized by common sense and the finest kind of harmony—spicy debates, peaceful endings.

An impressive ordination service when five young men were given the seal of the Church's confidence. They came into the Christian life through: (*a*) the influence of the home, (*b*) the saintly life of their pastor, (*c*) reading stirring literature of foreign writers, and (*d*) the friendly spirit of missionaries.

The charge to these new ministers was: seek rather to raise up stalwart Christians than to be known as a pastor of a large church. Love your people!

Plain words to pastors and delegates by certain speakers; e.g., "Jesus set us the example of a God-filled life, and filled his days with communion through prayer and stirring life, but a number of our churches seem to have nothing left but forms and methods instead of Jesus' ever-increasing living experience with God!" "Something over thirty churches have not sent in a cent on their apportionments (we all have sinned)—how do you expect the denomination to thrive on that kind of fare?"

Everybody left the Council declaring, "We never had a better meeting. New life is upon us; let us on to the new day with searching but joyful hearts!"

The Kumiai Church has stood the test of more than fifty years. It has furnished great intellectual leaders—witness the five presidents of the Doshisha University—and has always maintained high ideals of thought and purpose. It early recognized the worth of woman, the necessity of Christian education for girls. And in the wider work of the church, in the interests of purity, temperance and suffrage, the Kumiai women have taken a prominent place. The church is rejoicing today that one of her members, Mrs. Rubushiro, is representing it in the great Jerusalem Meeting. We are interested to know that the present strength in numbers is 136 churches, 132 pastors and evangelists and 26,500 members.

FOREIGN MISSIONS UNDER FIRE

TALKING IT OVER WITH THE CRITICS

A Series of Articles in Dialogue Form

By SECRETARY CORNELIUS H. PATTON

DIALOGUE NUMBER 4—THE LAWYER

Time: February, 1928.

Place: The Yale Club, New York City.

Persons: A lawyer, who is counsel for a prominent exporting company, and his classmate, the Secretary of a Board of Foreign Missions, with headquarters in Boston.

Lawyer. Well met, old man! Glad to see you have escaped from your rural retreat and come to the place where things really happen.

Secretary. Yes, pretty much everything in these days heads up in New York, not only in business, but in missionary and philanthropic lines as well.

Lawyer. Now I am mighty glad to have you say that. We are accustomed to hearing New York alluded to as the headquarters of the Devil and all his traveling-men. But what in particular brings you down at this time?

Secretary. Why, I am attending the quarterly meeting of Reference and Counsel. This is the committee of the Foreign Missions Conference of North America which in a way federates the eighty or more foreign boards of the different denominations in the United States and Canada. They have laid out two rather strenuous days for us.

Lawyer. So you are getting together at last! Some of us have been thinking it is about time the denominations quit their rivalry in trying to save this tough old world.

Secretary. At last! My dear fellow, we have been federated in this way for thirty-five years. You are just one generation behind the times, which, for a New York man, is pretty bad. Now if you had come from Philadelphia . . . Let me tell you, if you saw us sitting about the table at 419 Fourth Avenue, you would think of us as a board of Christian strategy for the non-Christian world rather than as representatives of separate churches. As for rivalry, it doesn't exist.

Lawyer. You certainly surprise me. But say, old fellow, I think I ought to be frank and state that I am somewhat in doubt as to this whole foreign missionary proposition. I believe in you, of course, and I don't question the sincerity of these boards of which you speak. As you know, I was brought up to believe in missions and all that sort of thing, but of late I am beginning to wonder if we haven't allowed our zeal to get the better of our judgment. Have we thought the thing through in any scientific fashion? We know a lot more about the world and about the complexity of social and religious life than our fathers did, and it is not so clear as I could wish that we are on the right track.

I don't want to be dogmatic. I think I am open-minded. But you know my associations. As counsel for one of the largest exporting companies in New York, I am hearing things about missions and missionaries which unsettle me. The President of my company, who is in touch with our agents all over the world, is getting bitter on the subject. Don't think I am prejudging the case; but, frankly, my thinking of late is not in your direction.

Secretary. You are just the man I need to talk with, as I am anxious to understand the commercial point of view. Now I want you to be more explicit and to tell me what these foreign agents of your company are reporting and saying.

Lawyer. That would require some thought. But the main line of criticism runs this way. A good many of our people speak of the thing as "futile." "The missionaries," they say, "are getting nowhere with the people, are, in fact, without influence." I overheard one of our China representatives the other day describing missions as "an impossible enterprise, a pitiable attempt." You must excuse me, but he added that some one ought to expose the whole business as a horrible waste of money.

Secretary. I was under the impression we have seen a good deal of the "exposing" process of late. But go on; I am tremendously interested. What else do they say?

Lawyer. Well, since the smash-up in China last winter, our people have it in for the missionaries on the ground that they are a meddlesome crowd, filling the heads of the Chinese with political ideas they never would have worked out for themselves, and creating a situation in which foreign trade has become well-nigh impossible. The Shanghai group claim that the missionaries are primarily to blame for the present revolution. I don't like to repeat these charges and I am suppressing some of the strong language I have heard—but you really ought to know.

Secretary. Of course I should know. But, my dear fellow, can't you see that in a way you are answering your own objections? Both of these charges can't be true, that the missionaries are accomplishing nothing and yet are accomplishing everything! Your friends can't in one breath maintain that the missionaries are without influence and in the next that they have brought about one of the greatest,

if not the greatest revolution in history. Let me be frank, too. Such talk suggests to me the most violent sort of prejudice. I suspect either the intelligence or the sincerity of your friends. At any rate, they will have to choose between the two mutually exclusive objections. Now, which one shall we argue?

Lawyer. Say! This is like old times at Yale, when we used to sit around and dispute far into the night, and you were always telling us to keep close to the facts. Remember, I am still in the inquiring stage and am eager for all the information you can pass out. Our agents, I presume, are given to exaggeration, just as some of them are to profanity. The man I want you to see is the president of our company. He can orate by the hour on the subject of missionaries being international meddlers and enemies of trade. Are you willing to tackle a fiery spirit like him?

Secretary. It certainly would be an interesting experience if you can bring it about.

Lawyer. Suppose we make a date for the day after tomorrow, say at 3 o'clock.

Secretary. Very well. At that time we beard the lion in his den.

Lawyer. In the meantime I want to look into the worthwhileness of what you are doing—any results on a large scale with which I might fortify myself in case of need. I don't ask for details just now, but can't you mention some of the high-spots of achievement which a fellow could use in the smoking room of a liner or when one of those red-headed agents appears upon the scene?

Secretary. Well, approaching the matter from that point of view, I would begin by playing up medical missions—the immense service of the foreign doctors, the introduction of modern medicine and surgery, the inculcation of hygiene and the prevention of disease, the overcoming of plagues, like cholera and the bubonic. There is no more fascinating tale in the history of philanthropy. The physician is still living—I know him well—Dr. John C. Berry of Worcester, who introduced nursing into Japan. I presume those rabid agents of yours do not object to the fact that to so large an extent China was opened to the Western nations by medical missionaries like Peter Parker, as the saying goes, "at the point of the lancet." Just let your imagination play around the fact that Protestant missionaries today are maintaining over 800 hospitals in foreign lands. Under our Board we have single hospitals which to my knowledge minister exclusively to an area containing as many as 3,000,000 human beings.

Lawyer. Aren't you going to say something about education? I remember visiting the American University at Beirut on one of my trips, and I was most favorably impressed.

Secretary. A sample of many others—like the International College of Smyrna, Robert College in Constantinople, the American College at Sofia, the American University at Cairo, Madras and Madura Colleges in India, St. John's in Shanghai (any of your agents ever speak of that?), the great union Christian University at Peking, called Yenching, which has just erected buildings costing over a million dollars; and let us not forget famous institutions like the Doshisha University and Kobe College in Japan.

Lawyer. I received an appeal for Kobe the other day, signed by Dean Shailer Matthews. Is that a school of much account?

Secretary. Nothing finer in Asia. Schools like these are the quintessence of American and British idealism in the international realm. You know, of course, that missionaries introduced popular education into Japan, China, Korea, India, Egypt, Syria, Turkey, Persia, and a good many other lands. I suppose your business friends consider all this "pitiable and futile."

Lawyer. Go on. You are giving me just what I want, and also what I need.

Secretary. If you wish me to name the outstanding achievement of all, I will mention the uplift of womanhood and childhood throughout the non-Christian world. Ask your wife about that. She will know. Jesus' conception of personality—every man, every woman a child of God and hence entitled to the noblest things—that is our ideal of education on the foreign field. Add the teaching of the arts and trades, especially agriculture—does that mean anything to business? Add the multiple agencies of social betterment, of neighborliness, of international good will, and you can understand what a work we are doing.

If you wish a particularly fruitful field for inquiry, look into the effect of the Christian message upon the non-Christian faiths—such as Hinduism and Buddhism. These old religions are gradually sloughing off their more objectionable features and are taking on the Christian point of view in respect to social customs. There is not a reform movement in India, China or Japan today which did not rise under the stimulus of Christian teaching or example. But where shall I stop?

Lawyer. Stop right there. You have given me enough to think about for a day or two. Now, let me change the drift and ask you for an answer to the notion that we should save America first. In one form or another that plea is being thrust at me all the time.

Secretary. Yes, "Save America first" has become the slogan of the modern objector. Some use it as an alibi, because it sounds patriotic and pious and affords a plausible excuse for not separating themselves from their hard-earned cash. But others use it sincerely and for these I have much sympathy.

Of course we must save America and just as rapidly and constantly as possible. We who go in for foreign missions love America; we believe in America; we want to do our share to make America glorious among the nations; we realize the shocking inconsistencies in American life; we mourn her unchristian attitudes and ways, the more so as these give her a sorry reputation abroad. Beyond question America should come first in our affection, interest, and strategy. But you know, and I know, there is no such thing as any nation being saved by itself. The world is a unity; materialism and selfishness like disease and cyclone recognize no international boundaries. What we must do is to save the world and America in the process.

Lawyer. As a matter of fact, is not the Church spending by far the larger part of her income in the saving America process?

Secretary. Six hundred million dollars spent in recent years on church buildings alone! In my own denomination, of every dollar given we spend about ninety-five cents for work of one sort and another at home, and five cents for the rest of the world! That doesn't look as if we were impoverishing American benevolence, does it? America today has economic resources of unparalleled magnitude and, as Professor Howland of Yale recently pointed out, the attempt to dodge our international responsibilities on the ground of distress at home has become indefensible. In the eyes of the world, such an attempt is ridiculous.

Lawyer. The latest figures, as I recall them, put us in possession of $400,000,000,000, or one-third of all the wealth of the world.

Secretary. You realize, of course, that America never would have become Christian at all, nor would Europe, if the theory underlying this popular objection had prevailed from the beginning. On that basis Christianity would never have passed beyond Judea. Back of all our arguments lies the fact that Christianity is a world religion or it is nothing.

Lawyer. This is a big subject and I can see it has aspects the ordinary man rarely takes into account. Is there not some book or pamphlet which gives a fair and balanced treatment as between the home and foreign responsibilities of the Church?

Secretary. Certainly. I recommend the New Testament first of all. A fresh reading of the Book of Acts would be rather illuminating just now. But taking that for granted, there is a leaflet by Dr. Anderson, "Why Foreign Missions," printed by the American Baptist Foreign Missionary Society here in New York, which contains an admirable treatment of the "Save America First" idea.

Lawyer. I must have that leaflet, and I will remember your hint and take a look at the Book of Acts one of these days. Don't ask me how long it is since I took my Bible from the shelf.

This has been a good talk, has it not? Don't forget day after tomorrow at three. My recommendation is that you come with your fighting armor on.

Secretary. I will have it polished up especially for the occasion. By the way, what did you say is the name of the president of your company?

Lawyer. His name is Goldman.

Secretary. (*After a pause*) I see.

AN EASTER GREETING
Japan is famous for her beautiful lilies

MT. SILINDA HAS ITS "MOONFLOWER TREE"

A YOUNG MEN'S CHRISTIAN ASSOCIA

We are indebted to Rev. Frank J.
interesting picture and for a brief a
the young Filipino leaders. Study t
no finer group is to be found in any

STUDENT conferences, like New Year resolutions, appear useless to some persons who say that those who attend do not keep the conference's intentions. True that may be, but to students there is a practical value in a conference with a clearly defined purpose such as that held in Baguio at New Year's time. The practical value is expressed in the truth of the saying: The world makes way for the man who knows where he is going. For example, the recent Young Men's Christian Association conference. I choose that organization simply because I just happened to lead a group there and therefore know more about it than I do about others.

To begin with, there were in that organization, or conference unit as one may call it, 469 delegates. Of this number 195 were Protestants, 94 Roman Catholics, 13 Mohammedans, 5 Buddhists, 7 Aglipayans, a free-thinker; the rest did not signify their religious preferences.

Fifteen different professions and trades were represented, and the delegation by nationalities was as follows: Filipinos, 339; Americans, 26; Chinese, 5; Siamese, 4; Italian, 1; Japanese, 1; Jew, 1; and quite a sprinkling of Spanish and Javanese. By profession and trade the composition of the group appeared thus: educators, 20; university presidents,

CONFERENCE IN THE PHILIPPINES

of Oroquieta, Mindanao, for this the conference written by one of alert faces and you'll agree that

2; senator, 1; business men, 5; professor, 1; ministers, 19; physicians, 2; reporter, 1; soldiers, 5; farmer, 1; dentist, 1; barbers, 2; lawyers, 5; Y. M. C. A. secretaries, 18; journalist, 1. All the rest were students.

An outstanding feature of the conference was that there were many young men who led. The program covered five days.

The main topic of the conference was The Christian Socialization of the Individual. In the morning the serious things took place. The afternoon was spent in recreation—games, hikes, and sightseeing. The community singing in the evenings and the "stunt night" gave the delegates entertainment and an opportunity for cultivation of friendship.

I believe that there was a lot of preparation for good citizenship at the conference. In the first place, it afforded the students exceptional training in leadership, fine fellowship with splendid personalities and an opportunity to find themselves. Those who had come from long distances saw for the first time the faces of some of our eminent men. Secondly, the conference was a contribution to the sum total of student and community morale. Then the third result was: the students, soon to be leaders of the country, learned to use religious ideals in solving national problems.

JESUS VALENZUELA.

A VILLAGE CLINIC

By EDWARD W. WILDER, M.D., Madura, India

AN hour's swift run between well-watered rice-fields; a turn-off from the main road; then, sloughing through sand, jouncing over bumps, and winding through narrow, crooked streets, we bring up at a tiny school building. It is the day for the opening of the new clinic. But no crowd is in sight, no garlands of flowers, no bands of music, such as might be expected in the city. The teacher and the chairman of the selectmen come out. Yes, sure enough, the pastor had sent word that we might be arriving "today or tomorrow."

As we are there, it would be best for us to see the few that might hear of our presence and come for treatment. So we unload our box of medicine and our lunches and enter the building with its mud walls and tiled roof on three sides of a small courtyard and sheltered veranda outside. I immediately choose the courtyard as affording the necessary privacy for examination and treatment, but the suggestion brings instant protest from my assistant. No, indeed; if we are to expect any patients at all we must perform out in the open where every one can see; an adjoining cubicle will serve for the few cases where privacy is necessary. So two tables are brought and an array of bottles set out to rival a patent medicine show.

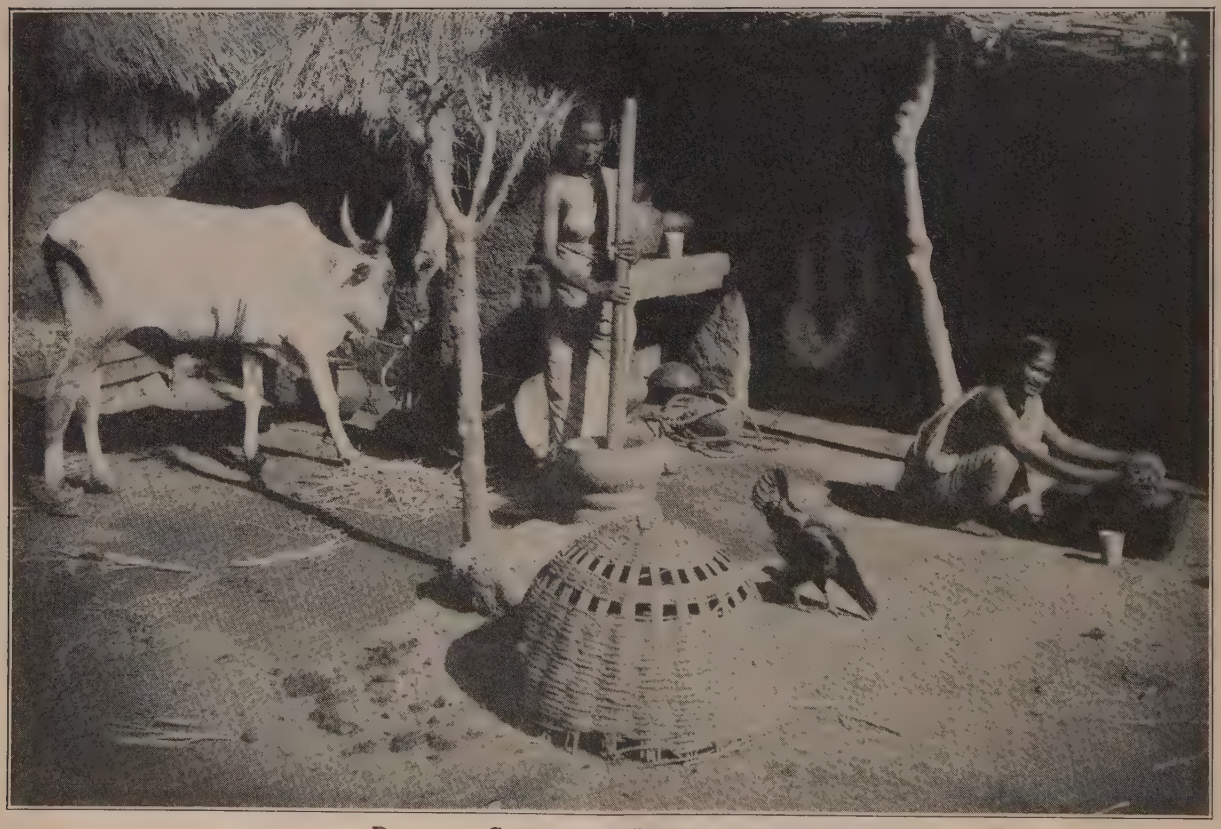
Could we have some water? Certainly! And they are off with a rush of feet and back within a few moments with a big brass jar of water. What matter though the polliwogs disport themselves happily in it!

And then, as we finish our array of equipment, we become aware of a silence. The monotonous pulsing of the tomtom that we have heard approaching from the distance ceases and the voice of the town crier in the street salutes us:

"Ho, all you sufferers from headache, stomachache, backache, pains in the legs, arms and chest, come! come!! Here is a charity doctor with medicine! come!"

And the tomtom's throb begins again. Shades of medical ethics! After my display of wares in public and my advertising myself in this fashion, what medical society will own me?

But the effect is soon evident. The people are straggling in, sitting down and watching to see who will be the first daring one. He finally sheepishly emerges, is examined and treated, and the rest follow.



PATIENTS COME FROM HOMES LIKE THIS

One woman is pounding out rice, the other grinding spice for curry; wicker chicken coop in the foreground

I am soon reminded that I am in the country, not in the city. In reply to questions as to what the patients are suffering from, many mutely extend their wrists and I remember that if I am any kind of a doctor the mere feeling of the two pulses will give me all the information I desire. So I take the outstretched hands and look wise, and at the same time ask what gives them the most trouble and they begin to tell.

And then—age! No one knows that exactly, except in the case of babies who have been born within the year. The men say, "About so much" and make a good guess; if it is not good enough the bystanders correct them. The women always consult the person standing next them. They have no idea themselves and always in answering give five or ten years leeway. One lady, with a truly European perspicacity, answers promptly, "Under thirty!" And so in a short time we begin leaving the age space blank on the treatment forms.

Most patients have the ordinary garden varieties of disease, but there are exceptions. A boy of fifteen, stunted and little more than skin and bones, has both feet swollen, legs and one elbow covered with dirty, discharging, specific ulcers, plastered over with some native mixture of herbs and cow-dung. He has also plain symptoms of leprosy. We wait till all the rest have been treated, then clean and dress the ulcers. One dressing a week is entirely inadequate, yet they improve. Medicine is given him to take after meals; he lingers on, and we find that there is never any noon meal at his house. As usual, our boy has put up more lunch than we can eat and the youngster gets the surplus. He wraps it up in the fold of his single garment. "Shall I come next Saturday? Good-by," and off he hobbles.

We are called inside to see the Brahmin wife of one of the village notables. She stands at a good distance and tells her symptoms. We ask to feel her pulse. She approaches, and as we are about to touch her wrist, throws a silk scarf over it. It seems she has taken her ceremonial bath, and desires to spare herself another, which our defiling touch would require. The pulse, felt through the scarf, gives some information, but hardly as much as we should have. We boldly ask for an opportunity for further examination, but this is, of course, denied. So we do the best we can and next week she comes back cured.

Every Saturday we go out. The novelty wears off and we do not see the ninety patients who overwhelmed us the first day. Moreover, that we may not pauperize the people, there is a flat-rate charge of four cents for the first treatment and two cents for subsequent treatments. Of course this does not apply to our little leper and several others who are destitute. But it results in the knowledge that those who come have come for help and not for amusement.

PROUD TO CLAIM THEM

PERHAPS no missionary educator has such a fund of stories about interesting young men and women who are the products of mission institutions as Dr. George E. White of Anatolia College, Salonica, Greece. Dr. White is always going somewhere and meeting some one of outstanding business or professional qualifications who was once a pupil in Anatolia College. Thus it was that while being entertained at tea in the home of an ex-president of a large American university, he found among the guests an Anatolia graduate who was a prominent architect in that city.

This young man was the son of a pioneer Armenian minister. He worked his way through the college in the carpenter shop. Then he remained for a year as a teacher, during which time he sent across the Anatolia College campus what was probably the first wireless telegram ever transmitted in Turkey. Then he came to the United States and worked his way through Massachusetts Institute of Technology, where he was later a member of the faculty. He is a well-known man now in the city where he resides and is beginning to profit by several patents along architectural and building lines. He is a leader in philanthropy.

One morning, a few weeks ago, Dr. White was planning to pass through the city of Buffalo, where lived another graduate of Anatolia. A note in advance told this former pupil of the few hours that would need to be spent between trains and suggested that Dr. White would be glad to see his friend. When the train reached Buffalo, President White was met at the station by his former student, who took him for a spin in his automobile and acted as host for breakfast.

"We talked about old times at the college," says Dr. White; "about his working his way to the degree of Doctor of Science in one of the leading American universities, and about his present occupation as a research chemist with a large manufacturing corporation. I asked him how many patents he held from the United States Government, and he answered, 'Oh, there must be fifteen or twenty!'"

The Doctor points out that, whereas an occasional student like this one comes from the Near East to America, large numbers remain among their own people and are correspondingly useful over there. This particular young man, a Greek, was the son of a Bible seller. He worked his way through college in part by means of the self-help department. While Anatolia does not claim to have given him his full equipment for life, it did give him a start, and upon the foundation that he laid as a student in a mission school he is building his life career.

THE CHURCHES LIKE IT

By MARY D. ULINE, Project Secretary

THE pros and cons of the Project Plan are ever before us, but thus far the pros "have it" and one fragment of evidence thereof is in the daily mail that comes to the Project Secretary's desk. A minister sends in a copy of the bulletin of his church, naming the projects, and the Secretary is stirred as she visualizes this church at home in partnership with a medical missionary in South Africa, a teacher in Turkey and a Chinese supervisor of mission schools in Shantung, in addition to its share in the maintenance of institutions. Its interest in homeland projects is equally challenging and one is inspired by the thought of results in soul growth and mind expansion and in tangible values of better race relations that will inevitably come from this kind of Kingdom building.

Another church, a very small one, has just reported receiving a letter straight from the missionary toward whose work it makes contribution and proudly tells of the scrapbook of pictures and clippings about the country toward which its money goes. The letter was read at a "regular" church service. Still another church writes of the fun it was to send its missionary a Christmas box which was not the proverbial "barrel."

Other letters read as follows: "People are taking hold of the project work with much interest and are hoping for fine results." "Our church is taking the Project Plan seriously and wants to do some real educational work." "I knew Mr. —— in seminary and wish that my church could have a project linked up with his work."

Some churches write in for "all of the information that we have" on the general work of the American Board, in addition to special information about a particular project! In reply to this kind of a request a visit to headquarters might be suggested, where one could spend days in going over files of annual reports, *Missionary Heralds*, and literature, old and new. Then there are many requests for program material. One church put on a program of the American Board work in one part of Turkey, using the interest in its missionary as a nucleus for general information. A group of girls in another church made posters on the projects of their association. Still another church had a luncheon where each table represented a country in which it had special interest. Consecutive evening programs for a number of weeks were planned in several churches, including Sundays in Lent.

The Board has assigned over a million dollars worth of projects to the states for distribution in 1928. There is one for every church, and there is excellent project material in the *Missionary Herald*, in new leaflets and in excerpts from late reports and letters from the field. General information can be secured from the state conference office, and special information from the Project Secretaries of this Board and of the Home Board, who are eager to give personal attention.

Thirty-one states are now using the project method in one form or another. In four states projects have been distributed and accepted by all churches. In five states the number of churches is from seventy-five to ninety, and in ten states we find 267 churches are carrying out the plan. Although there is no complete record yet of the remaining twelve states (out of the thirty-one), some are states that are carrying out the plan as a whole.

Out of the 761 missionaries and short-term workers and others associated with the missions, 580 have been placed on the project lists and about 450 definitely accepted by the churches. The rest are supported as state or association projects and some by colleges or individuals. About fifteen of those not assigned are supported by outside agencies, such as the Near East College Association, the British Government, and the Canadian Board. Most of the 114 short-term workers or persons associated with the mission are not given out as projects unless there is a special request for them.

The budget of the missionary includes salary, health and house fund allowance, allowances for children and pro-rated travel expenses, outfit and refit allowance and the adjusted amount between field and furlough salaries.

Eighty-nine indigenous workers, including teachers, preachers, doctors and nurses, two librarians, one social worker and one office assistant, representing about $32,000, have been assigned to states, and thus far this type of project has been welcomed.

Churches are accepting shares in schools and hospitals as well as missionaries. Social and medical work are especially popular, but as yet the appropriation for social work is limited. Schools that were supported by Woman's Boards are projects of continued interest; for example, the Matsuyama School, Japan, in the New England constituency, the Lucy Perry Noble Institute in the Mid-West territory, the Girls' School at Brousa in the Pacific territory.

The project method is not only conserving old interests and traditions, but is developing a new interest in the missionary program of the denomination. German Evangelical churches in Pennsylvania have definitely linked themselves with concrete responsibilities and have taken $5,000 in American Board enterprises and the same amount in the homeland work. This is *new money* for Congregational benevolences. In some states churches that have never been interested in missions have now taken projects. A certain church that had never given anything for foreign work now contributes $500 because of its share in the support of the missionary assigned to the association. Another church, hitherto

indifferent, has increased its giving to all benevolences and has adopted its own missionaries.

Although apportionment returns for 1927 indicate a loss in some states, it is gratifying to know that in one, at least, the loss was among five churches and that the majority had increased their giving. In this state (one of our largest) two of the associations reported that sixty-three per cent of the churches showed a gain, and in another large association fifty-four per cent. These three associations reporting the largest gain were those where project committees were at work. One church took $300 more in its total benevolence budget for 1927 and met it in full, due, as one woman expressed it, to the great interest in projects.

In estimating the results of the Project Plan, the most tangible gain thus far is in its educational value. Through this method many are finding out for the first time what a human business this missionary enterprise is, and that it is not just a "cause" toward which a percentage of the church contributions *must* go. The individual interest thus aroused will help to keep the biggest business of the church from becoming a part of a huge machine.

THE HOME BASE

STAFF DOINGS

These are months when our Candidate Department is particularly active. As we write, Mr. McCance has just returned from a conference of New England students, with about 150 delegates, at Poland Springs, Me., also from visits to Bangor Theological Seminary and the University of Maine. He represents the Board at the Connecticut Valley Union Missionary Conference at Middleton. For more than two months Miss Holton has been visiting state universities and women's colleges in several Middle West states, in New York and in Pennsylvania.

Miss Smiley has recently spoken at eight large women's clubs, usually appearing in costume for a talk on India. She finds this a good way to advertise the Board and to interest new people outside of the regular circles.

Dr. Barton continues to commute between Boston and New York City, which he visits at least once a week, sometimes oftener, in the interests of the Near East Relief, of the Board of Trustees, of which he is still president, and of the Near East Colleges Campaign. He is called there for important meetings as a trustee of Yenching University, Peking, also. In addition to this administrative work, the Doctor is doing a good deal of speaking for the Board. Although now relieved of foreign correspondence, he sits in at our various councils and committees whenever possible.

Secretary Riggs is in Jerusalem attending the International Missionary Council, and was joined there by Miss Helen Calder.

Miss Seabury's new duties as National Sponsor for a Congregational Sorority, Sigma Eta Chi, in the colleges have taken her recently quite extensively through the Middle West, where the order originated, and is at present strongest. She has already installed new chapters in the Universities of Kansas and Nebraska and has visited those in Michigan and Ohio.

Mrs. Lydia Lord Davis joined the group of Home Secretaries for the important meeting of the Promotional Council held in March at Bronxville which lasted two days and gave opportunity for joint planning. She has set aside the month of April in order to assist at conferences in Illinois.

NEW YORK MINISTERS DISCUSS MISSIONS

Secretary Patton was in attendance upon the New York State Convocation of Congregational ministers held in Plymouth Church, Syracuse, February 14–16. This is the first of a series of Missionary Convocations which are being suggested and in certain cases planned for by the Commission on Missions. When such a gathering for New York was decided upon Superintendent Rollins placed the formation of the program in the hands of Dr. Merrill, with the desire of bringing missions—Home and Foreign—to the front as a central theme, this being an entirely new plan in the Congregational fellowship. One hundred and twenty-five of the pastors were present and the three days were spent in a most interesting and informing way.

Professor Fleming of Union Theological Seminary gave three lectures on "The Changing Aspects of Foreign Missions." Professor Eastman of Chicago Theological Seminary presented similar themes in the realm of Home Missions. Secretary Patton followed Dr. Fleming in order to show to what extent the changing policies and situations apply to the American Board; and Secretary Halliday of the Home Board performed a similar service for the lines of work which he represents. Each lecture was followed by an open forum, which was entered into eagerly by the ministers.

In addition, Prof. Raymond C. Brooks of Pomona College delivered three valuable lectures on "The Changing Aspects of Modern Theological Thought." And Dr. Raymond Calkins of Cambridge rendered high service through his two addresses on "The Personal Life of the Minister." The devotional services were in charge of Dr. Merrill. At the close of the meetings one of the pastors was heard to remark, "This is the most valuable series of meetings I have ever attended." Another characterized the meetings as "the best thing ever done in New York."

Following the Convocation there was held in the leading hotel of Syracuse one of the banquets arranged by Dr. Beard, which was attended by 425 laymen.

NEW FACTS ON CONDITIONAL GIFTS

This whole subject is being brought strongly to the attention of many friends. The series of advertisements prepared by the Joint Committee appointed at Chicago have been appearing in the *Congregationalist,* and Dr. Beard's article in the issue of March 1 indicates large possibilities. A sixty per cent increase in these gifts to the Methodist Board, a three hundred per cent increase noted by the Baptist Boards, and the remarkable record of the Presbyterian Board, which, in one year under the new rates saw fourfold as many gifts as in their previous experience, show what may be expected in our denomination.

It is worth noting that this increase of rates comes exactly at the time when interest rates on bonds and on safe securities are diminishing in this country. A person who can thus receive an income of six per cent, or seven per cent, or even eight and one-half per cent with absolute safety upon a stated day, and yet know that his money has been given to Christian work, is indeed fortunate.

The element of Stewardship dominates in this plan. No one wants to leave a will in which mention is not made of missions. Sheer necessity may at times dictate a will in which every dollar is left to dependent members of one's family, but where stewardship can be practiced it is a joy to know in advance that Christian work along strategic lines throughout the world has been remembered with some margin of one's estate.

Yet one more argument is in favor of the plan. Suppose an individual has been giving $100 a year to the Board for many years and desires to continue this gift. A Conditional Gift can be established that will yield that amount and the semi-annual check can be credited as a gift, but at any moment the donor can claim it if emergency arises or if losses are incurred and the Conditional Gift becomes a backlog to one's property. To many people the problem of reinvestment is a vital one and entails great difficulties and some uncertainties. This method ends them all forever, while insuring the use of the gift in Christian work when the income is no longer needed by the donor.

Many persons write as though their attention had just been called to this method of investment. If only pastors could speak of this matter to their congregations, or if bankers and lawyers were accustomed to refer to it in conversation with those who are writing legacies, the word would speedily pass throughout the denomination.

Correspondence is pending at the moment concerning a large sum, perhaps exceeding $50,000, and inquiries are being received that will doubtless lead to Conditional Gift contracts. It will be a joy to report in these columns the successful issue of correspondence leading to Conditional Gifts.

MISSIONS AT THE LUNCH TABLE

In order that the women of Chicago and vicinity might have a share in the program of fellowship being put on by Dr. W. S. Beard, of the Laymen's Advisory Committee, in Chicago last month, a big women's luncheon was planned by the Mid-West Regional Committee and held on March 14. About 800 gathered in the grand ballroom of the new Hotel Stevens for this happy occasion. Key women in each of the hundred and more churches of the Chicago area had taken hold with a will, working up attendance, spreading their own enthusiasm and helping the big group of women to feel the strength there is in union. Flowers, singing and chat across the table contributed to the festive atmosphere.

The speakers were Mrs. Franklin Warner, Vice-President of the American Board, who graphically pictured international work; Dr. Beard, who told of the varied work of Congregational churches in the United States; and Mrs. Helen Street Ranney, Associate Secretary of the Mid-West Regional Committee, who presented the larger ministry of the church in the community.

This luncheon called out so much enthusiasm that it will probably be followed by others in large centers of the country.

MISSOURI WOMEN HAPPY OVER ACHIEVEMENTS

The women of Missouri completed the merger of Branch and Union at a meeting held in First Church, Springfield, February 8–9. It was the fifty-seventh annual meeting of the Missouri Branch and the forty-fourth of the Union. Delay in reorganization was due to the desire to complete certain campaign funds to which they were pledged. With feelings of joy and triumph these women came to their meeting. Both organizations had exceeded their amounts for the regular apportionment and each was able to announce that its special object was attained.

Missouri's share of the Retiring Fund for former W. B. M. I. missionaries was $3,500, to be completed by June. The Branch had over $4,000 in hand, with its quota ($10,000) of the Kobe College Fund also raised.

The Union has been working for a fund for a Dean of Women at Drury College. A five-year program aiming at $22,000 has been completed in a little less than four years. This is the second effort of Missouri women, who have, since 1890, raised a total of $50,000 for endowment of such a chair. Another announcement which brought satisfaction was that Missouri has more than met its goal for the Schauffler Dormitory Fund, having raised $3,000.

No wonder Missouri women are happy as they look forward and pledge themselves to raise $22,000 toward the state apportionment of $60,000! The new president of the Congregational Women's Missionary Society of Missouri, Mrs. B. F. Finkel of Springfield, writes: "I am sure that those who came to the meeting felt that it was unusual and historic." All the associations of the state and a majority of

the churches were represented by delegates. Among the speakers were Dr. James B. McCord of South Africa, Miss Katharine Newell Adams, President of the Constantinople Woman's College, Mrs. Helen Street Ranney, Rev. J. T. Stocking of St. Louis, and State Superintendent Burger.

Mrs. Charles B. Marsh of Kansas City was elected first vice-president; second vice-president is Mrs. H. M. Pflager of St. Louis; corresponding secretary, Mrs. Frank C. King of Kansas City.

A RARE BOOK

There is no more interesting book in the Library of the American Board than the volume which contains the first ten Annual Reports of the Board, 1811–1820. Here we have the authentic story of how Foreign Missions began: of the securing of the first missionaries, of the instructions given them by the Prudential Committee, of the starting of the work in India, Ceylon, the Sandwich Islands, the Near East—one of the most romantic and significant stories in the annals of the Church since Luke wrote the Book of Acts. And, as if this were not enough, we have in the same volume the account of the beginnings of missionary work among the American Indians: the Cherokees, the Choctaws and the Arkansas tribes. Librarians tell us that the "First Ten Reports" volume is a most valuable piece of Americana.

How would you like to own this rare book? The Board has a few copies to spare and the Prudential Committee has authorized its sale at $5.00 per volume. We pass the word along believing this will be considered an opportunity eagerly seized by our friends who are interested in historical beginnings, or those who are collecting rare books. The chance is with you today; it may be gone a month hence. Send orders to Harvey L. Meeken, 14 Beacon Street, Boston, enclosing check for $5.00, which will cover postage.

A FILIPINO CALLER

Among recent callers at headquarters was Miss Esperanza Abellera, a charming young woman who is one of the leaders of the young generation in the Philippines. Her father is a pastor of the United Church of the Islands who has been closely associated with our mission workers. Miss Abellera received her B.A. from the University of the Philippines, has had experience in teaching at the Union High School which is supported by various missions in Manila, and is now studying at Teachers' College.

This delightful new friend came to Boston especially to speak at one of a series of International Conferences on World Problems held in the drawing room of Mrs. Charles A. Proctor. These are sponsored by a list of patronesses well known as leaders in society and in church work. Christian nationals have been the speakers and have presented their countries from the political, social, educational and economic standpoints. Every one has referred to the value of missionary work. It should be added, however, that the conferences are not connected with any organization or any denomination. Among the lecturers have been Miss Nellie Choy Wong, the only registered Chinese woman pharmacist; Rev. B. P. Hivale of our own Marathi Mission; Prof. Hussein H. Fikriet, a highly educated Christian Turk, now teaching in an American college; and the final conference, April 2, will be led by Mr. Bejarano, Secretary of the Mexican Chamber of Commerce.

The committee in charge, of which Miss Caroline D. Smiley is a member, is well satisfied with this effort to promote international good will. About 100 women have been in attendance at each meeting and the fine nationals representing six countries have left a marked impression on their hearers. If those in other cities are moved to try a similar course, we can assure them that Miss Smiley stands ready to help secure speakers.

The Annual Report for 1927 is now ready. Copies will be sent to the Corporate Members of the Board and to its missionaries. Others interested may obtain copies from Harvey L. Meeken, Agent, 14 Beacon Street, Boston, Mass. The sections on Africa, on the Near East, and on India and Ceylon, have been bound separately and can be obtained in like manner.

HERALD QUESTIONS

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THE BOOKSHELF

PROFESSOR MONROE ON CHINA

"China—A Nation in Evolution," [1] by Prof. Paul Monroe of Teachers' College, lays before us in sympathetic fashion the impressions and reactions which came to him in the course of his various trips to China as educational advisor. His recorded impressions are therefore far more penetrating than those which we are accustomed to expect from the casual tourist. The book adds another and an up-to-the-minute volume to that great mass of interpretative literature on China, of which it may frankly be said we already have a plethora. Here we find detailed the elements of the old Chinese world-view, the sordid story of the Western impact in the past eighty years, and the forces that led to the present *impasse*. It is well to din this story into the minds of Westerners; for it should help to prick their consciences, and remind them that "the religion which the West preaches is Christianity, but the religion which it practices is nationalism and commercialism."

One wonders, however, whether the reiteration of such facts strikes at the root of the problem. Professor Monroe nowhere tackles the more pressing question as to how the Chinese are going to get into the mind of Occidentals a proper understanding and appreciation of the better things in Chinese life and thought, and so relieve the West of that self-deceiving superiority complex which, after all, lies at the root of the present turmoil. He does not seem to realize that there are more fundamental adjustments than the political ones which are required on our part if we are to expect continued world-peace. The Chinese rightly or wrongly feel that they have gone about as far in their adjustment to the Western world view as they can afford to go if they are to salvage anything of their own cultural identity. They are seriously thinking of calling a halt to the changes they are expected to make until the West has made some mental adjustments of its own. While they are teaching the English language to their boys and girls, and are annually sending thousands of their students to study abroad, they do not observe any adequate attempt on our part to inform our youths of the literary, historical, and cultural background of China—certainly no attempt in any way commensurate with the one they themselves are making to understand us.

But we must thank Professor Monroe for bringing the immediate situation to our minds. Most of all is he to be commended for his fair-minded analysis of the temper of those "die-hard" Westerners in China who are afflicted with the malady known as "Shanghai-itis." He rightly perceives that the stubborn reluctance of these individuals to part with privileges which they must know are outworn is the most serious menace to peace in China in our time.

The author's interpretation of the Christian movement and the effect of its impact on China is the best we have seen in a long time. Nowhere will one find traced in clearer and truer outlines the development of the anti-Christian movement, the problem of compulsory religious instruction in mission schools and the relation of such schools to the government. Professor Monroe had ample opportunity, both in Teachers' College and in China, to know the mind of the young Chinese intelligentsia, and the steps that led to the clash with "triumphant Anglo-Saxonism," and so shifted our relations with a great people "from the political to the psychological stage."

On the whole this book is the best general review of the China situation that has come out since the publication of E. T. Williams' "China Yesterday and Today" in 1923 and Bertrand Russell's "The Problem of China" in 1922. But it cannot compare with the former in historical perspective, nor with the latter in fundamental appreciation of the Chinese world-view, or cultural aspirations.

ARTHUR W. HUMMEL,
Recently Professor of Chinese History in the Yenching School of Chinese Studies, Peking, China.

[1] Macmillan Co., New York. Pp. 445. Price, $3.50.

CHRIST IN NATIONAL LIFE

"But what do the Japanese themselves say? They have a very high civilization. Can Christ and Christianity be fitted into their life and become a part of it? Don't they resent our trying to teach them religion?" These and many other questions have been on the lips of hundreds of people for a number of years. Small use to reply that Christ is not an Anglo-Saxon product; nor does He belong to half the world alone. They still, so many of them, wonder vaguely whether there is any truth in the song, "In Christ There is No East or West, in Him no South or North." They have needed the answer of Japanese, Chinese, Africans, Indians, *in their own words*. And here at last we have it.

Six brilliantly bound books, written in a style to match the covers, have been prepared by Christian leaders in as many countries and published under the title, "Christian Voices Around the World," [1] a remarkable and unique contribution to Christian literature—food for thought by Christian and non-Christian of any race or nation. Written first of all for the students of America, they have, however, a great message for the general reading public.

The caliber of the men from these various nations who have done the work is such as to make us "sit up and take notice." That dainty lavender

[1] *Christian Voices Around the World.* Missionary Education Movement. Price, $4.00 for the set of six, in paper; $6.00 in boards. Separate volumes, 75 cents each in paper; $1.25 in boards. Order of Pilgrim Press.

and silver volume is "Japan Speaks for Herself"; that brilliant orange is "Thinking with Africa"; the red, "China Her Own Interpreter." The others are: "As Protestant Latin America Sees It," "Voices from the Near East," and "An Indian Approach to India." Each group of nationals was asked to cover a selected list of chapter subjects: 1. Our Cultural Heritage; 2. Our Changing Life and Thought; 3. Coöperation from the West; 4. Youth's Challenge to Youth; 5. The Status of Christianity, etc.

Many extracts from these little masterpieces might be given to advantage. We can quote only one, from perhaps the most challenging chapter of them all:—

"Again, we have been passing through a period when the very foundations of our faith are being challenged, and we have been compelled to think for ourselves—always a painful process. We have been obliged to cut through systems of theology, forms of worship and organization of church polity to Christ himself, to find out what it means to be a Christian. We are trying to find out not what Baptists or Presbyterians teach about God, but what Jesus taught about Him. We are not yet interested in the fundamentalist or modernist approach to God, for we are trying to find Jesus' approach to God. And we care very little at this time whether this or that Christian institution is saved or lost, for we are wrestling with the problem of trying to find out what Jesus would have done if he were placed in the midst of the great human needs that surge around us in China today. . . . When we do come to know and love God we shall regain our creative genius as individuals and as a race, and a new people will rise in Asia. To me this is the supreme purpose of the Christian movement in China today. And this movement will go on until God has accomplished this purpose."

A careful, thoughtful, unemotional treatment of fact material is found in all the books, but it varies with the wide variety of temperament involved. "The Cultural Heritage" chapter of the China volume, for example, written in profound, highly literary English, by a real Chinese scholar, T. C. Chao, dealing with movements and cultures and an ancient civilization, is very different from the same chapter in the Africa volume, through which beats the pulse of an ancient but primitive people. So in "Youth's Challenge to Youth" some of the writers have given a dignified, calm setting forth of the contribution of their people to the Christian Way of Life, and a quiet expression of hope that understanding between nations and races may some day be a fact. Others have uttered a cry of hurt reproach for wrongs of misunderstanding, with a passionate appeal for youth's justice and Christian sympathy "tomorrow."

They all find in Christ—not the creeds and architecture and Western forms of service—but Christ himself, the great hope for the best development of their people and for a world brotherhood. Upon us, Christians of the West, many a challenge, small and great, comes back from these little flaming volumes. They leave us with a deep sense of a great line of the followers of Christ circling the globe, working hand to hand and shoulder to shoulder *together*, that His Kingdom may come and His will be done on earth.

R. I. S.

OUR ONLY CLOSED CHINA STATION REOPENED

Concluded from page 140

children. Yesterday two women with their children took me on a round of visits to the temples outside the city. How free from superstition and fear these children were as they roamed about, laughing at the fantastic figures!

December 14. We failed to get an opportunity to go on to Kienning direct, so came on to Shaowu for the annual meeting, traveling the first day in the company of a petty official and ten recruits; the next day with an armed guard. The last day my chair broke down seven miles out of Shaowu, so, after having walked half the time all day, we all came into Shaowu on foot, quite ready for the warm welcome, nice supper and comfortable bed we found at the home of Charles Riggs. The annual meeting is over; the program of the Chinese Christian Church was fully adopted. Certain spiritual leaders shone throughout all the discussion. I do not believe that the value to the Church and to the Mission of the services rendered by Dr. Bliss and Dr. Judd (the only members of the Shaowu Mission on the ground during the last few months. ED.) can ever be completely estimated.

December 18. Such a welcome home! We were met yesterday two miles out of Kienning by the deacons of the church. As we reached the city we found on the bridge over which we had to pass all our church, school, and dispensary friends, as well as some of the Kienning gentry. Welcome songs were sung by the school children. Firecrackers were started and lasted to our very door. The city gentry showed us right into our own little living room—and there stood the tin bathtub and pitchers of water all ready for use. A little embarrassing, but none the less welcome!

Home—yes, we truly feel it so and are glad, even with our blessed kiddies way off in New Zealand. We know it would have been impossible for them to travel our road and all news of them is most encouraging. Then, two years can be very short if they are busy years. We have found our property in good condition.

The absence of the missionaries has not seemed to bring out latent strength in the church. This, I believe, to be because the work is so new and, except for Pastor Liao, the Chinese leaders have no wide experience. Pastor Liao, with a few earnest ones, has held things together and sought persistently for the return of the missionary. He feels a desire for a co-worker; the schools need leadership; the hospital needs a doctor. We are deeply conscious of our limitations and sympathize with the man who said, "We are not formulating our ideas just now—we are just digging in." In God is our Trust.

LETTERS FROM OVERSEAS

How Does Rev. Otto B. Githens of Amanzimtoti Like Africa?

"'I see you are fat; how do you like South Africa?' was one of the first native greetings I received at an outstation near Adams. While we had been here only a few days, I could reply that we liked it very much. When visiting John Dube's school, Ohlange, one of the last things Mr. Dube said was, 'I hope you will love my people.' We have seen many of them; we have been in their homes; we have worshiped with them; we know that we love them very much.

"We do not see how we could find a better place in which to work. The people may be slow but they are responsive and appreciative; the missionaries with whom we are to work are delightful, thoughtful, kind people—how could we find better—and the climate is the most desirable. The greatest element and the one that contributes most to our happiness is the opportunity there is for service here. We feel that we have found a place where every ability will be used.

"The lack of facilities to do the work that is expected of this institution is such that I am amazed at what is being done at Amanzimtoti. Poor buildings and improper equipment handicap the school, but conditions indicate that it is on the verge of a big development. How glad we are that the Board is trying to secure an agriculturist and a domestic science worker for us. We need them!"

A Zulu Mission Crowd

A part of the staff of Amanzimtoti Institute. Front row, left to right: Miss Bickley, Mrs. Haskins, Mrs. Githens, Eva Stick, Mrs. Stick, Miss Curtis, Miss Frost, Miss Curtis (visitor), and Mrs. Ryan.

Second row: Miss Wise, Mr. Githens, Mr. Stick, Mr. Ryan, Mr. Haskins, Mr. Brueckner. Mrs. Leach took the picture. We are not sure, alas, of the names of the children; nor of those of our Zulu associates.

A Word of Appreciation from Our Japanese Brethren at Tottori

"On the seventeenth of September Mr. Bennett, for whom we had waited and prayed to come back, came. As he is like a father to us, we give you our heartfelt thanks.

"When Mr. Bennett returned to America there was a terrible problem between your country and our country: that is to say, the Exclusion Act. The people of our nation were excited and we Christians of Japan could not do anything to soften their feelings. Shortly after that we were told that Mr. Bennett and his family could not come back again. That was a great disappointment for us; however, we have prayed and prayed to God earnestly, and it is our joy that we have heard the answer of our gracious God. Our faith has been strengthened.

"We are glad that we can inform you that we are continuing our activities with our teacher, Mr. Bennett. We heard some people say that Japan did not need missionaries any more. That opinion may be true for the great cities like Tokyo, Kobe, and Kyoto, but little towns and country districts need more missionaries. Therefore, small towns, such as Tottori and its neighboring districts, request more and more workers. Our Tottori church is getting good results, and it may be proved by the fact that we have an evangelistic band with twenty members in secular work, but whose chief aim is evangelistic; thirteen members are students in theological schools and four new members have just joined, making thirty-seven in all.

"It was our sorrow that we had to return Miss Coe to her own country, for Miss Coe is like a mother to us and is loved by every one of us, but we know she needs the rest for her health. We heard that Miss Coe hopes to spend her life working in Japan. She is devotedly struggling for the kindergarten, the night school, the Y. M. C. A., the Y. W. C. A., the older women of the community, and Coe House, where some ten young people live and have had her influence by living with her. The number of people who have at some time lived in her house are two hundred in all. We feel extremely lonely without her.

"Miss Coe promised us that she would come back. She wrote on her farewell card that going back to America seemed like an adventure into an unknown country. We expect that you will be kind enough to return our Miss Coe to us and we hope that she may bring some new workers with her.

"If any one of you visits our country, never forget to pay a visit to Tottori and see our activities, as Miss Uline did. We shall welcome you, and entertain you with all our might.

"We are very thankful to you for sending us good missionaries, who have helped us to know the true

Concluded on page 158

PERSONALIA

Honorable mention must be made by the Editorial Department for quick action on the questionnaire blanks sent out by this department. REV. CHARLES STORRS was the first furlough missionary to return to us his questionnaire blank filled out, while MISS MARGUERITA WRIGHT deserves credit for returning the first complete blank from the field.

The missionaries of the Board whom MR. HARVEY L. MEEKEN, Publishing and Purchasing Agent, has served so efficiently and cheerfully for years, will rejoice with him over the arrival of a little daughter, Patricia, on March 1. Our heartiest congratulations to Mr. and Mrs. Meeken!

MISS KATHERINE MERRILL, late of our Girls' High School, Matsuyama, is assisting for a few months in the Treasury Department of the American Board, and is doing on the side some speaking about Japan.

REV. WILLIAM S. WOOLWORTH, JR., of Cesarea, who will enter upon his duties as President of the American College, Tarsus, Turkey, in the autumn, has recently climbed Argæus with two Germans. They started from the foot at midnight—it was moonlight—and reached the region of snow in an hour and a half. Much of the way the path was so steep they had to use their hands in climbing; the trip took them over twenty-six hours, their longest stop being one of twenty minutes.

CLARENCE A. NEFF, who is now at Colegio Internacional, Guadalajara, Mexico, has been giving a series of Sunday morning lectures on the Spirit of the Orient. These are part of an English forum which has recently been started in the State Museum. Over a hundred people of very fine type were present at the first meeting. At least seven nationalities were represented. The Chinese group insisted upon paying for the chairs which had to be hired for the occasion. Strange to relate, the chief promoter was an ardent young Catholic newspaper man, and the leading daily gave full translations of Mr. Neff's speeches.

REV. HARRISON A. MAYNARD, now on furlough and living in Topeka, Kan., has had "the rare privilege of touring the state, visiting our churches. It was like a constant home-coming, for everywhere the people were the people of my own home state, and what is more, I found a friend or near-friend in every place but one which I visited. I have been profoundly impressed with the hard, unselfish work which the pastors and the few leaders of the churches are doing. I am humbled by it. There are heroes here, as well as a few on the mission field."

REV. LESLIE J. ADKINS, of the Turkey Mission from 1924 to 1927, assumed on March 1 the position of Assistant Minister at the Old South Church of Boston. It will be remembered that after the sudden death of his wife in October he came to the United States with his little one. His duties include special attention to work among young people, particularly the large student group that attends this church.

MISS LUCY I. MEAD, of China, who has been greatly enjoying her work this year as teacher of mathematics in the American Academy for Girls at Scutari, has had to return to America for surgical attention. She may be addressed care American Board, 14 Beacon Street, Boston.

MISS HELEN CALDER, Home Secretary, who has been on leave of absence during the past year, is reported to have discovered some new things about roads in Turkey, having dared the sixty-mile trip between Aintab and Marash at the most impassable season. F. Lyman MacCallum, in writing of this episode, says, "If she were a member of the Girl Reserves, Miss Calder would now be entitled to the aviation badge, as she spent most of the time in the air between bumps."

REV. CYRUS CLARK, formerly of the Japan Mission, has been sorting the accumulated letters of forty years and is sending the historical material thus gleaned, most of it written in Japanese, to a Japanese committee chosen to write the history of the mission work of Kiyushu. To show how tenacious is the friendship of the Japanese, he tells the story of a Christmas present of 527 yen he received from his Hiyuga friends. It was announced by a cablegram. With the post office drafts came a full printed list of the names of the 400 individual givers. The churches in four towns signed as churches, one large women's society as a unit, also one or two Sunday schools. The brother of the former governor of Hiyuga originated the plan. Mr. Clark was the first to go to the foreign field of the hundred charter members of the society of Foreign Mission Volunteers, organized at the first summer conference of the students of America, gathered at Mt. Hermon on invitation of Dwight L. Moody.

REV. CASS REED, ED.D., President of International College, Smyrna, has received the degree of Doctor of Divinity from his Alma Mater, Pomona College, at the Mid-Year Commencement, January 28, 1928. He was a member of the class of 1906.

MISS GERTRUDE E. KELLOGG, after more than two and a half months' enforced stay in Yu-Lin-fu in attendance on Governor Chang's wife (see February *Missionary Herald*), is back in Fenchow again and hard at work. Besides her duties as Superintendent of Nurses in the Harwood Memorial Hospital, she is Editor-in-Chief of the *National Nursing Journal* of China, most of the articles in which are written in Chinese.

MISS JEAN DICKINSON of Yenching University, Peking, is spending her furlough in earning a doctor's degree in social service administration at the University of Chicago. Incidentally she is making contacts with groups like the International Students' Association, which holds Sunday supper meetings with an attendance of nearly 300 students of fifty nationalities. An interracial group of the University Y. W. C. A. conducts special programs for Chinese students and American Negro representatives.

MISS ELLA HOXIE of Sholapur, now on furlough, has been having an enforced rest from speaking on account of a broken leg. Her recovery has been steady, and at last accounts she was getting about on crutches. She is making her headquarters in Brooklyn at the home of Mrs. Picken.

MRS. JOHN E. WILLIAMS, whose husband was killed at Nanking, says that shortly before his death she asked him, "If, when you began this work, you had known all that you know tonight, would you do it over again?" The missionary quickly answered: "Oh my, yes! A hundred times over would I. Where else could I have invested my life in a way that would have brought me such large returns? The work we have helped to do will live on and on and change the face of China."

MISSION NEWS

BROUSA CASE NOT SETTLED BUT GOVERNMENT FRIENDLY

Our readers will be interested to know the next chapter in the story of the closing of the Brousa Girls' School and the arraignment of American teachers for alleged Christian propaganda. At two sessions of the local court held in February and on March 5 the witnesses for the prosecution were heard. The court adjourned, to meet again April 2, when it is expected that witnesses for the defense will be called. We are informed that a verdict cannot be expected until the end of April. In the meantime the Misses Day, Jillson and Sanderson are under no restraint. The two younger women have been to Constantinople for a little change and visit. We now know that the leader in all the trouble is a Turkish teacher who was dismissed last summer. She had training for primary work only and when these grades were dropped, she was no longer employed. It appears that she resented it and determined to have her revenge.

Our schools in Constantinople, Smyrna and Merzifoun have been visited by inspectors, who failed to find cause for complaint. The government at Angora has taken this time to grant us permission to open the long-closed school at Sivas and to develop technical courses at Merzifoun!

STUDENTS HELP FAMINE SUFFERERS

The staff of Shantung Christian University (Cheeloo) at Tsinan, China, recently met with a students' committee to organize work for relief among famine sufferers. An executive was appointed, who went from hut to hut for the purpose of finding out the real needs of the community. There were 130 huts in all, housing 700 hungry men, women and children. According to the reports of the elders, there are around 300 children under fifteen years of age in the village. The university committee has determined to look after the children. A kitchen in rooms at the rear of the women's dormitory has been established. Millet, beans and flour have been bought and a cook engaged. Aided by members of the community who will work for their food, the children have received gruel and bread enough to satisfy them. A sufficient amount of straw will be supplied each hut so that there will be a good layer between the inhabitants and the damp earth. Cloth also has been contributed and cotton purchased for wadding. The students of Cheeloo are responding in splendid fashion to this relief work. They plan a series of concerts by which to raise funds.

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PASTOR NEIRIK, OF MICRONESIA

Though his eyes are becoming dim with age, the zeal of Rev. Neirik, a native pastor of Ebon, Micronesian Islands, is unabated. He is one of the oldest trained workers in that field and is at present stationed on the island of Kwojlein. He remembers affectionately American Board missionaries who were stationed on Ebon fifty years ago, from whom he received his training. Because he has labored many years on islands far from home, Pastor Neirik is now practically a stranger to the people of his own island. His wife is dead; his children are married and spread afar. But this devoted old man hopes to continue in the harness until the end. "I have yet to speak on God's behalf," he says. During the years he has been in the work he has been the instrument of turning many from darkness to light.

A CENTURY OLD

The Hume Memorial Church, Bombay, which is now a unit of the United Church of Northern India, finished a full century in 1927, and held a special celebration the first week of December. During the past year the church has undertaken the support of an evangelistic worker and he has sold 2,744 Gospel portions. Hundreds and thousands of tracts in various languages have been freely distributed on railway trains, tram cars, on the streets and in fairs and festivals. The Mission High School, which has just celebrated its fiftieth anniversary, has fed the church. Indeed, most of the leading members received their education in this institution; the principal is the Senior Elder of the Hume Memorial Church, which has a communicant membership of 329.

BYCULLA SCHOOL HAS JUBILEE

Bombay papers gave much space, including pictures, to reporting the addresses made at the Jubilee celebration of the Byculla High School. A distinguished Indian gentleman, Sir Phiroze Sethna, presided, and among other speakers were the Hon. Mr. Dehlavi, President of the Bombay Legislative Council, and Principal Mackenzie of Wilson College. Warm tributes were paid to the founders, Mr. and Mrs. E. S. Hume, and to Mr. T. Buell, the present Indian principal. Here the first Indian coeducational experiment was made, and proved that boys and girls could have classroom work together without upsetting the foundations of society. The number of pupils now enrolled in all departments is about 400.

FUN IN SHOLAPUR

"Christmas of 1927 in Sholapur, India, was a glorious one, according to Isabel and Richard S. Rose. "We were able to give our boys gorgeous striped cotton jersies," writes Mrs. Rose gleefully, "with broad, horizontal stripes in bright red and green and blue and black and white, that positively made our eyes ache when they all appeared like gay butterflies. The jersies were Japan-made and only cost twenty cents apiece, but they brought as much joy to those possessionless youngsters as the costliest gift to a rich child. "When we had our usual Christmas dinner for 150 guests—our boys and all our Indian teachers with their wives and children. After this we burned up a huge dummy man made of burlap stuffed with paper and straw, and full of firecrackers which exploded with entrancing emphasis. The boys have for weeks been watching the making of this figure (whom they called Satan), and we hung him up on the chains of our big swing, sprinkled him with kerosene oil, and set fire to him as he swung backward and forward."

THE ONE-THOUSANDTH PATIENT

On December 4, the one-thousandth patient was admitted to Fenchow Hospital, Shansi, China. The total number of patients last year was 975. The number of days nursing for each patient has averaged very high. "Our great lack is nurses," writes Mrs. Watson. "Even at $50 a year we cannot have as many as we would like to. The girls all work too hard, and consequently are always breaking down." This thousandth patient is the sister of one of the doctors trained in Fenchow Hospital. She is the wife of one of the officers at Chowchow, a city on the Peking-Hankow Railroad, halfway between Peking and Paotingfu.

ANTI-FOREIGN FEELING? !

On November 18, anyone in the vicinity of Lintsing, China, might have thought from the earsplitting noise that filled the air that a battle of great importance was being fought at the very gates of the city. But investigation would show that it was only great strings of fire crackers being exploded to announce the arrival from America of the Whitakers.

"If any one is inclined to think that the Chinese are anti-foreign," reports Rowland W. Cross of Peking, who was lucky enough to be present when the Whitakers arrived, "it would have been good for him to have been present at the city gate when the Whitaker family, young and old, alighted from the bus. The foreign population of Lintsing increased nearly 300 per cent that Friday."

CHRISTIANITY MUST BE POPULAR IN SATARA

The members of the Christian Church in Satara, India, have begun a campaign to raise $3,000 for a church building, as they now have services in the schoolhouse. This past month they have received pledges amounting to over $800, this money being promised by Christians, Jains, Parsees, Hindus and Moslems. THINK OF IT! HINDUS AND MOHAMMEDANS HELPING TO BUILD A CHRISTIAN CHURCH.

A WOMEN'S HOSTEL

The Women's Hostel at Byculla, Bombay, India, opened in November. Before the end of the month its capacity was taxed to the limit. Sixteen women are living there, some teachers, some nurses and some young working girls. The need for a place like this where Indian women can be guided and protected is very great. It is hoped that leaders of worth will be developed from this group.

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LETTERS FROM OVERSEAS

Concluded from page 154

God and the true faith. We are very thankful for your missionary work and we hope and pray to God that you may do your task in building the Kingdom of God. May God be gracious to you."

Dr. Manshardt Writes of a Bombay Milestone

"The Nagpada Neighborhood House completed its first year February 1, 1928. Over 110,000 men, women, and children have enjoyed its hospitality and have experienced the joys of fellowship. The past twelve months have been hectic. During the first few weeks we were stormed, deluged, overwhelmed, stupefied, mystified, horrified and satisfied with the great masses of people who came to 'look us over.' We explained, smiled, answered questions, settled fights, and had a general good time. We possessed a building and a few ideas, and were faced with the task of fitting the building and the ideas into the life of the neighborhood.

"It is but natural that our first adherents should be found among the children and the young people. Youth is not hedged about with the suspicions and prejudices that attach themselves to those who are older. The children have accepted us as their friends, and we are slowly winning our way among their parents. For scores of children the Nagpada Neighborhood House is the one constructive influence that enters into their lives.

"But in our emphasis upon play we have not neglected the educational side. We have conducted night classes in English. We are sponsoring morning and evening classes in shorthand and typewriting. We have emphasized the values of art, dramatics and music, and have endeavored to further the education of our adult neighbors through a strong program of public lectures.

"Two of the greatest enemies of family integrity are sickness and unemployment. The Neighborhood House is making an effort to deal with both. The Bradshaw Memorial Dispensary, first opened in July, 1927, has been steadily carrying on its healing ministry and winning its way into hearts and homes. Over 2,200 patients have thus far been treated. Some 1,900 men have been given letters for employment, and scores of others have been advised upon personal and family problems.

"But the task of neighborhood building would be sadly incomplete were we content simply to remain in our own building and not to make ourselves felt in the wider area about us. A careful survey has disclosed that our constituency is drawn almost entirely from the two areas known as First and Second Nagpada. First Nagpada, with a 1925 population of 8,125, has a density of 276.52 to the acre. But we are overwhelmed as we face the Second Nagpada region with its population of 23,562 and its amazing density of 712.91 to the acre. We cannot be content until the sanitary and housing problem is coped with and our neighbors shall enter into the heritage that is rightly theirs."

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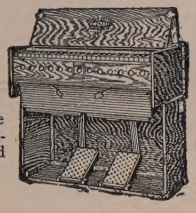
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A SENDAI SAINT PASSES

Miss Annie Bradshaw of the Japan Mission, now retired and living in Orange, N. J., has received a cable despatch announcing the sad news of the death of Rev. Seiji Katagiri, a dear friend and colleague in the service at Sendai, northern Japan.

Mr. Katagiri was not unknown to the readers of Charlotte DeForest's biography of her father, Dr. John Hyde DeForest, nor to those who were intimately acquainted with the Kumiai work centering at Sendai. Dr. DeForest always spoke of his colleague and "literary helper" with the deepest respect and warmest affection, and Mr. Katagiri returned both in double measure. The two were closely associated together all the years of Dr. DeForest's life in Sendai, and when the latter died Mr. Katagiri "carried on" alone, becoming as it were a bishop of the great Tohoku district of North Japan. His influence was very far-reaching. We know of no Japanese minister who has built better in Christian truth and love.

If we are correctly informed, Mr. Katagiri was the first theological student to enter Doshisha from North Japan.

THE CHRONICLE

SAILINGS FOR THE FIELD

February 11. From New York, Miss M. Louise Wheeler, returning to Marathi Mission.

February 21. From New York, Rev. Ernest W. Riggs, *en route* to meeting of International Missionary Council at Jerusalem.

February 25. From New York, Miss Luella Miner, returning to North China Mission.

ARRIVALS ON THE FIELD

January 14. At Tunghsien, North China, Rev. and Mrs. Harry Martin, returning to the mission.

ARRIVALS FROM THE FIELD

February 9. At San Francisco, Cal., Rev. Paul L. Corbin, of Taiku, North China.

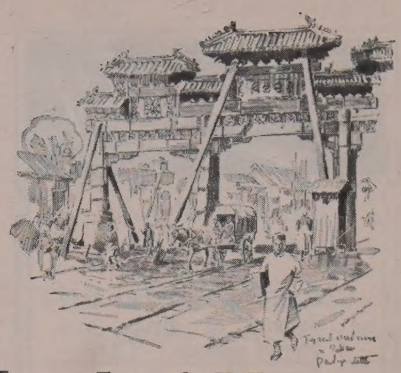
BIRTHS

January 24. At Tarsus, Turkey, a daughter, Mary Barbara, to Mr. and Mrs. Paul Penningroth.

February 27. At Peking, China, a son, Charles, to Rev. and Mrs. Hugh L. Robinson.

DEATHS

January 26. At Bakersfield, Cal., Rev. W. C. Wilcox, aged 77 years, formerly of South Africa Mission.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February 22. At Guilford, Conn., Miss Florence Elizabeth Griswold, aged 58 years, member of Turkey Mission, 1891–1898.

DR. WILLIAM S. DODD

Dr. Dodd was a physician of the highest skill, but he was much more. No missionary in Turkey was more deeply interested than he in evangelism, including all kinds of educational and church work. He practiced and he also preached; he held clinics and he organized churches; he lived to heal sick bodies and needy souls.

In his medical operations he established and built up two well-known and highly valued centers of healing: the first in Talas and Cesarea, and the second in Konia, the ancient city of Iconium. His entire missionary experience was along the trails of his predecessor and model missionary, Paul.

When the storm broke over Turkey at the opening of the great war, Dr. Dodd was in Konia, where he and his staff did everything in their power for the refugee Christians as they trekked south upon their way towards Syria and Arabia. Later, after the surrender of General Townsend in Mesopotamia, many of the British prisoners were for a considerable period held in Konia, and to them Dr. Dodd was able to render much assistance, although greatly handicapped by local restrictions. After the war he joined the relief commission in 1919 that took the first relief train down the Bagdad Railroad through Konia to Aleppo. He was a member of the party that left the railroad at Mardin and with Ford cars proceeded across Mesopotamia, Kurdistan, Anatolia and Asia Minor to the Black Sea, where it was picked up by a United States destroyer sent out for the purpose by Admiral Bristol, our High Commissioner at Constantinople. Upon this journey he rendered invaluable service in opening centers of orphan and refugee relief.

After the work of the expedition was ended, the doctor returned to Konia to continue his medical work. The Near East Relief aided in re-equipping his hospital, as all supplies had been exhausted during the period of the war when it was cut off from communication with America. His last years were given to the Near East Relief in its Foreign Department in the central office in New York, where his services have been invaluable. Dr. and Mrs. Dodd, who survives him, have given three sons to medical missions—Dr. Wilson F. Dodd, in the Near East Relief Service, Dr. Edward M. Dodd, Medical Secretary of the Presbyterian Board of Missions in New York, and Dr. Stuart Dodd, at the American University, Beirut, Syria.

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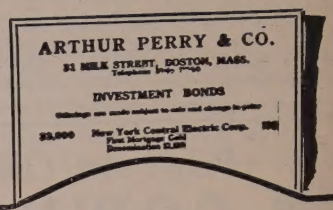

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Concluded

Word comes that MISS EMMA B. NOREEN, the new nurse at Fenchow Hospital, Shansi, China, did a remarkable piece of work during the absence of Miss Gertrude Kellogg. Miss Noreen labored night after night, as well as during the day, with critically ill patients, thus giving the student nurses the best sort of teaching they could have. Dr. Watson says that Miss Noreen's splendid nursing alone saved several of her patients. One baby suffering from pneumonia lived because of the nights she spent caring for it, and the daughter of the magistrate, who was ill with typhoid, responded in the same way to Miss Noreen's faithful care and the efficient methods acquired at the Mayo Clinic in Rochester, Minn.

MRS. KATHERINE V. GATES, DR. STEEL-BROOKE, and REV. JAMES F. EDWARDS had a bad automobile accident on their return to Bombay from the General Council meetings. Coming down the western mountains the foot-brake was burned out, but Prasad, the driver, was cautious; all went well until a woman ahead, who had begun to turn out of the road, without any warning turned again and ran directly in front of the car. Prasad swerved and put on the reverse, but the road was narrow and steeply sloping; the car struck a high road-stone, which smashed the steering-gear, and in a second was down the side bank and over a cactus hedge into a field; then it turned over on its side. Dr. Steel-Brooke was thrown over the front seat and her arm was pinned beneath the top of the car. She and Mrs. Gates were badly bruised, Mr. Edwards less severely, but no bones were broken. Mrs. Gates and Mr. Edwards took a bus to the next village for first aid and phoned to Dr. Manshardt, who came out for them.

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